Ex Effigiem Nicholai Culpeper Equitis

Mr. Culpepper's TREATISE OF Aurum Potabile.

BEING

A Deſcription of the Three-fold

WORLD.

Viz. { Elimentary / Celeſtiall / Intellectuall }

CONTAINING

The Knowledge neceſſary to the Study

OF

Hermetick Philoſophy.

To which is added:

Mr. *Culpepper's Ghoſt.*

Giving Advice to all the Lovers of his Writings.

LONDON: Printed for *G. Everſden*, at the Signe of the *Maiden-head*, in St *Pauls* Church-yard. 1656.

MVSEVM
BRITAN
NICVM

TO THE READER.

Courteous Reader;

SO great are the Afflictions wherewith our heavenly Father hath been pleased to exercise mine his poor handmaid, that I have not only lived to see my dear husband, the stay and solace of my life, taken from me: but it hath been my hard hap also to see his Reputation, and Memory (which will be dear to all Posterity, for the Works he hath written for the

common good of this Nation) blemish-
ed, and eclipsed, by the covetous *and*
unjust forgeries *of one, who though he*
calls himselfe Nathanael, *is far from*
being an Israelite in whom there is no
guile; *who was not content to publish*
a hodge-podge *of* indigested Collecti-
ons, *and* Observations *of my dear hus-*
band deceased, under the Title of Cul-
pepper's last Legacy; *but to make the*
deceit more taking, he steeled his fore-
head so far, and braised it so hard, as
not to be ashamed to forge two Epistles,
one in mine, and the other in my hus-
bands name; of the penning of which,
he nor I never so much as dream't:
And yet he impudently affirmeth in my
name, that my husband "Layd a se-
"vere Injunction on me to publish them
"for the generall good, after his de-
"cease; and that they are his last Ex-
"periences in Physick and Chyrurgery.
And

And in the Title of his Book, he saith,
"They are the choycest and most profi-
"table Secrets, resolved never to be
"published till after his death. All
which expressious in the Title and Epi-
stles, are as false as the father of Lies;
and every word in them forged and fai-
ned. And he knew well enough that no
discreet honest man, that was a friend
to my husband, or me, would ever have
agreed to such infamous and dishonest
practices; and therefore I desire all
Courteous Readers of the writings of
my husband, to take notice of this De-
ceit, *and to assure themselves that it*
never entred into his head, to publish
such an undigested Gallimoffery, *un-*
der the promising and solemne name of
his Last Legacy, *and that* whereby he
gained his reputation in the world, *as*
the Impostor makes him speak in his
forged Epistle. And I desire any indif-

ferent Reader, that hath observed my husbands lofty, and Masculine manner of expressing himselfe in his Prefaces, and Epistles Dedicatory, whether in case he had been minded or disposed to take so solemne a farewell of the world, as the Forger makes him to doe; whether, I say, he would have done it in such a whining fashion, and so in the stile of a Ballade-maker, as to say, "And now if it shall please Heaven to "put a period to my life, and studies, "that I must bid all things under the "Sun farewell: Farewell to my dear "Wife and Child, farewell Arts and "Sciences, farewell all worldly glo-"ries, adieu Readers. Certainly my husband would have been far more serious, and materiall, in such a case, as any discreet man will judge. Neither can it be thought, that in such a solemn valediction, he could possibly forget his wonted

wonted respects to the Colledge of Doctours, to whom he did so frequently addresse himselfe, in divers of his Writings.

Courteous Readers, I shall say no more touching the abuse of the Book-seller, only to prevent (as much as concerns me) thy being abused for the future, know, That my husband left * seventy-nine Books of his own making, or Translating, in my hands, and "I have depo-"sited them into the hands of his and "my much Honoured Friend, Mr. Peter Cole, Book-seller, at the Print-ing Presse, near the Royal Exchange, (for the good of my Child) from whom thou mayest expect to receive in Print, such of them as shall be thought fit to serve thee in due season without any disguises or forgeries, unto which I do hereby give my atte-station. Also my husband left seven-

teen

two Books compleatly perfected, in the hands of the said Mr. Cole, *for which he paid my husband in his life-time.*

In the mean time, to save thy longing, accept herewith of one of the choycest of his writings (as I am informed by a learned friend that ha's taken a view thereof) for sublimity *of* matter, *and* stile, *being (it should seem) a Treatise touching* Aurum Potabile, *or rare* Golden Liquor, *the* TRUE LEGACY, *which he left me, which* Aurum Potabile, *is a rare Cordiall, and Universall Medicine, the perfection whereof was studied out, and attained unto by the joynt endeavours of* Dr. Freeman, *and my husband: And as my husband sould it in his life-time, so hath he left it to me, of whom any that please, may have it, at the dwelling-house of my deceased husband, where I yet remaine; the vertue whereof*

of in his owne words, Printed with the sixth Edition of the London Dispensatory, *are as followeth.*

The *Vertues*, *Use*, and *Varieties* of *Operations* of the true and *Philosophicall*

Aurum Potabile.

Now made and sold by Dr. *Freeman*, and by the *Widow* of Dr. *Culpepper*, in Spittle-fields, on the East side, next door to the red LYON.

IT Cures all *Agues*, whether Quotidian, Tertian, or Quartain; also it cured divers people of that most horrid putrid Feaver, which so violently seized on mens bodies (both before and after *Michaelmas*, 1653.) to the great admiration of many. And when

when the parties diſeaſed, have been both ſenſleſſe and ſpeechleſſe, ſo that neither that, nor any other Medicine, or *Panacea*, though never ſo gentle, could ſafely be adminiſtred into the body, it hath beyond all hopes, by externall application on the ſtomack, revived them from death. It Cures the *Gout*, being fitly adminiſtrated, and the patient abſtaining from the cauſes. It prevents *Miſcarriage* in women ſubject thereunto, and being adminiſtred when their time is come, it cauſeth a ſpeedy and caſie delivery.

It is an univerſall Remedy for all Diſeaſes, for its chief aime is to exhilarate the heart, and vitall ſpirits, which ſupply the *Microcoſme*, as the Sun doth the *Macrocoſme*: It binds and ſtops *Fluxes*, and yet purges; it provokes and ſtayes Vomiting: It cauſeth ſweat, yet Cures praternaturall ſweating,

ing, and performes all its operations as Nature her ſelf would have it, becauſe it only fortifies her in her Centre, and then ſhe is her ſelfe able to expell or correct and amend her enemy.

To conclude, It's an univerſall fortification for all Complexions, and Ages, againſt all ſorts and degrees of Peſtilentiall and Contagious infections, both preventing before their poſſeſſion, and extirpating of them after it.

I ſhall ſay no more at preſent, but refer you to a Treatiſe that ſhall ſhortly be publiſhed on this ſubject.

Jan. 1. 1653.

NIC: CULPEPPER.

And this is that Treatiſe (Courteous Readers) which ha's hung long in the birth, but never ſaw the light till now, and that thou mayeſt not delude thy ſelfe with thy owne imagina-

tions,

tions, ſuffer me to tell thee before we part, That thou mayeſt not expect in this following Treatiſe, a plain deſcription of my husbands Aurum Potabile, *ſo that all the world reading this Book, might make it:* No, *it had been in vain to leave me this* Medicine *as a* Legacy, *and to make it common to every body:* His *ſcope in this* Sublime Treatiſe *is to convince the* Incredulous, *from principles of* Nature, "That *it is poſſible* "*to make ſuch a Medicine of ſuch rare* "*and generall Virtues: And withall,* "*To give ſuch hints to the learned and* "*experienced Philoſopher, as might* "*direct him in the ſearch of this excel-*" *lent Secret. In a word, If thou ſhalt expect the Myſteries of* Nature *layd open after the method of* Hermeticall Philoſophers, *in a more diſtinct manner then perhaps ha's ever been Printed in the* Engliſh *tongue, peruſe this following*

ing Treatiſe, and (as a learned friend ha's aſſured me) thou ſhalt receive no ſmall ſatisfaction.

Neither *let the Name offend any man, as if there were ſome deceit couched therein, or as if we would have the world believe that it conſiſts of* nothing *but Gold, reduced to a quinteſſentiall Liquor; no, we are ſure that it muſt then be ſold at a far higher rate then we now afford it. Let it ſuffice the ingenious Reader to know, That it is the moſt precious of all Medicines (as Gold is of Mettalls) and worth its weight in Gold, for the Excellency thereof: And that there is in it of the ſubſtance of Gold reduced into its principles, and made agreeable to mans conſtitution, by Art, therefore it is called* Aurum Potabile. *Such as it is (Courteous Readers) with all its excellent virtues, if you pleaſe to take the paines*

to come, or ſend to my houſe, you may have of it for your uſe, and there I ſhall be ready face to face, to aſſure any one (that doubts) touching the truth of what ha's been aſſerted in this Epiſtle, by your well-wiſhing Friend

From my Houſe, next doore to the *Red Lyon*, in Spittle-fields, *October* 9. 1655. } Ready to ſerve you.

Alice Culpepper.

Mris *Alice Culpepper* ſubſcribed this Epiſtle, in the preſence of nine Witneſſes, who are all ready to teſtifie the truth thereof, if need require.

Mr. *Culpepper's* Treatiſe of *Aurum Potabile.*

The motives which firſt moved the ancient Philoſophers to this ſtudy.

Lib. I.

THe ancient Philoſophers (however they have been traduced with the name of Heathens by new upſtarts) moſt certainly had the wiſdome of God manifeſted to them; they knew that God created all things by his owne Almighty power, at firſt in a Chaos, which afterwards he ſeparated in a naturall way, and preſerves by Nature being ſo ſeparated; they knew there is nothing done in Heaven, but what is managed by the

 admini-

adminiſtration of Angels; nor nothing brought forth, or generated on or in the Earth, but it is regulated by Nature: they knew that God made man an Epitome of all his works, and had given him ſuch a divine ſpirit of knowing what the high Creator was, by the things that he had made, according to that of *David* in Pſal. 8. *When I conſider the heavens, the work of thy hands, the Moon and the Stars which thou haſt made; What is man that thou art mindfull of him, and the Son of man, that thou viſiteſt him? For thou haſt made him a little lower then the Angels, and haſt crowned him with glory and honor. Thou haſt made him to have dominion over the works of thy hands; thou haſt put all things under his feet.* So that it was the deſire of the knowledge of God, and not covetouſneſſe to be rich which firſt ſet them a ſtudying theſe myſteries; for God did never reveal them yet, nor never will do we are confident to any perſon whoſe converſation is on Earth, and not in Heaven. This we conceive to be one great reaſon, if not the onely reaſon, why Philoſophers have written

written of the Philoſophers ſtone ſo myſteriouſly, and as it were in riddles. We ſuppoſe the eternall God ſuffers them to write no otherwiſe, leſt ſuch divine and heavenly myſteries ſhould be diſcovered to ſuch unworthy Wretches, who account this World their Heaven, Mammon their God, and Gain their Godlineſſe. Truly we conſidering how myſteriouſly God by his Spirit hath penned the ſcripture to the ſons of men, that none but his owne choſen ones underſtand the myſteries of it, have ceaſed to queſtion the integrity of Philoſophers in penning ſuch riddles. That propheſie in *Iſa.* 6. which is ſo often repeated in the New Teſtament, muſt be verefied: *Go unto this people, and ſay, Hearing you ſhall hear, but not underſtand; and ſeeing you ſhall ſee, but not perceive: for the heart of this people is waxed groſſe, &c.* But to proceed, we conceive that which moved Philoſophers firſt to this ſtudy, was:

1. Their thoughts reflected upon their latter ends; they conſidered how ſhort a time they had to live upon earth, which made them double their diligence in this

knowledge, that ſo they might not die like fools, but do ſomething for the glory of God, and good of others, whileſt they lived. It is noted by Travellers, that the Birds in *Norway*, when the dayes be at the ſhorteſt (and there they are not above four hours long) they fly ſo much the ſwifter: So were the ancient Philoſophers more ſtudious, upon conſideration of the ſhortneſſe of their lives; this ſet them upon this ſubject, to invent ſuch an Art which might preſerve their lives in health, even to the utmoſt period; for they knew well enough, that the eternall and onely wiſe God had ordained that all things on earth ſhould be made up with a compoſition of contraries, and therefore muſt conſiſt of contrary principles: If ſo, then the death of one muſt needs be the life of the other, and that which produceth one thing muſt needs conſume another, and bring forth a third more noble then the former; for whatſoever was naturally compounded in time, they knew in time muſt alſo naturally be ſeparated; wherefore their ſtudies were bent how to lengthen their

their lives, and ſtrengthen their knowledge. But how to do this, requires another Query.

2. It is not to be admired, for it is well known to them that follow their ſtudies in the fear of God, and follow not the biaſs of the world, but aim with a ſingle eye at the glory of God, and the good of their neighbors; that the eternall God the great firſt Being of all things, doth by his Spirit inſpire wiſdom to thoſe that ſeek him, and wait, and rely upon him: And ſome conclude, he did to theſe Philoſophers according to that gracious promiſe of his, *Jam.* 1. 5. *If any man want wiſdome, let him ask it of God (that giveth to all men liberally, and upbraideth not); and it ſhall be given him.* Therefore in the ſecond place they look'd back to their owne originall, and conſidered the rock from whence they were hewed; and there they found that man was at the firſt created of perfect, pure, and incorrupted Elements, equally tempered and proportioned in quality, the one not exceeding the other in any meaſure of inequality whatſoever, as they

they do in the world; as *Ovid* well deſcribes,

——— quia corpore in uno,
Frigida pugnabant calidis, humentia ſiccis;
Mollia cum duris, ſine pondere habentia pondus.

——— for in one body joyn'd
The cold and hot, the dry and humid fight,
The ſoft and hard, the heavy with the light.

Now then, if inequality be the cauſe of death, as we ſhewed you before, and all the world is framed by the four Elements, which are contrary the one to the other, there muſt needs be ſome combuſtion between them, ſometimes one muſt overcome, ſometimes another; for as all likes agree with their likes, ſo all diſlikes diſagree with their diſlikes, every Element cheriſhing his owne quality in the body of man; and hence come diſeaſes, decaying, and death in the body of man: So man being created of pure Elements,

Elements, all oppoſition coming by reaſon of impurity; for all virtues in the minde of man agree, its vices onely diſagree, not onely with virtue, but with one another. We ſay, Man being created of pure Elements, equally proportion muſt needs be created in an immortall condition, and ſo muſt have continued, had he not by his offence put himſelf into a corruptible condition.

The knowledge of theſe things induced them to reaſon out their Cauſes and Changes, they knowing how it once were, and how it now is, ſought to finde the Corner-ſtone, and where ſhould they goe for examples of their work, but where Nature was acting? a Chaos were not to be found whence to begin anew, in imitation of the Creation; neither were they ſo ſimple to go about it, having examples ſufficient from what was readily ſeparated or diſtinguiſhed in the Chaos. As,

Firſt, the generation, growth, preſervation, and deliverance of the Childe in, through, and out of the Mothers wombe.

Secondly, in very truth the Universality of all things produced into this habitable world, especially of living creatures, whether by generation or corruption, plainly shews them, that if they would be perfecting of Nature, they must begin where she her self does. This place will permit us to speak no more then others have done before us, as occasion serves; ænigmatically we shall deliver it.

3. They know that the Garden of *Eden*, as the Scripture calls it, in which *Adam* was created, and which he was set to till, was created also of pure Elements uncorrupted, equally and harmonically proportioned, even in the highest perfection, *and that all the sustenance there whereupon man lived was pure, made of pure Elements, not Elements elementated, as the rest of the world was which the Lord made for beasts to live in. Then if there were no corruption in the Garden, how could there be mortality? as there shall be no mortality after the resurrection, because there shall be no corruption. We shall not go about here to define what this*

this Paradise was, and what it is, onely it is probable to us it may be still remaining, though the common tenent be, that it was destroyed by the flood. We read, Gen. 3. *that the Lord turned man out of the Garden, lest he should eat of the tree of life, and live for ever; and he placed in the Garden Cherubims, and a flaming sword, which turned every way, to keep the way of the tree of Life. We say, we shall not dispute the point where the place is; yet these few things give us leave to lay down, as being very probable to us; in which notwithstanding we shall submit to better judgements.*

1. *That the place is still probably remaining, as appears by the former Scripture; and that the bodies of* Enoch *and* Elias *may be there, it being no way probable to us that it was consumed by the flood, for that were impossible:*

First, because it was pure, and therefore no way subject to corruption.

Secondly, beeause there were Angels set to keep it, which had been but a feeble guard, if they could not have kept out a little water.

2. That

2. *That God created this Paradiſe for men onely, and not for beaſts; and this we conclude from* Gen. 2. 19. *where it is ſaid, that God brought every beaſt of the field, and fowle of the air to* Adam, *that he might name them; which plainly ſhews they were not there before; but Paradiſe was a peculiar place, different from the reſt of the earth. We quote this the rather, becauſe ſome have ſtood to prove a reſurrection of beaſts.*

3. *We conceive the reſurrection of Man may be proved from hence, even from Naturall Philoſophy.*

Firſt, becauſe his body was at firſt made incorruptible.

Secondly, becauſe he had an immortall Spirit breathed into him, according to that Gen. 2. 7. *God ſpirited into his noſtrils the ſpirit of life, and he became a living ſoul; which ſpirit cannot be corrupted, becauſe it is not nouriſhed by food, and experience teacheth us, that even in our own bodies it ſtill maintains a continuall enmity and combate againſt the vices of the fleſh.*

4. We

4. We conceive the ancient Philoſophers ſtudyed out the cauſe of this change, how man being immortall, came to put on mortality; which they found to be this: After man had ſinned, God drave him, or put him out of the Garden, to live amongſt the beaſts in the corruptible world, which was compoſed not of pure Elements, but of Elements elementated, unequally proportioned, in reſpect of heat, coldneſſe, dryneſſe and moyſture; and being there, ſeeing he could not live without nouriſhment, he was forced to take his nouriſhment from corrupt food, by which thoſe pure Elements of which he was made were infected, and by degrees (though very ſlowly) declined from incorruption to corruption, untill at laſt one quality exceeded another in his body, as it did in the food which he took for ſuſtenance: So his body became ſubject to corruption, after corruption to infirmity and ſickneſſe, and after ſickneſſe to death.

Beſides, we read *Gen.* 5. 3. that *Adam* begat a Son *in his owne likeneſſe*; that is, as we underſtand, not of pure and temperate

temperate Elements, of which he wa
created, but of corrupted and mixe
Elements, and therefore mortall; fo
that which is procreated of corrupte
ſeed, ſuch as is bred of corrupted food
and in corrupted Elements, cannot b
durable; and this is clear, if you do
but conſider that the children of weakl
and ſickly Parents ſeldome live long.

Here by the way (if we may digreſſe
little) we conceive the reaſons,

1. Why the Patriarchs in the primi
tive times lived ſo long; becauſe thei
nature was corrupted by degrees, on
quality exceeded another by degrees, an
but very leiſurely; all Philoſopher
know that ſudden and haſty changes ar
inconſiſtent with Nature, as appear
plainly by the declination of the Su
when he is upon the tropicks; or to com
a little lower, by the ebbing and flowin
of the water at *London-bridge*.

2. We conceive the more temperate
men live, the longer their lives may b
preſerved, becauſe they take in the leſſ
corruption, and by conſequence burde
Nature the leſſe.

3. W

3. We conceive that in proceſſe of
me, conſidering mens lives grow ſhor-
er and ſhorter, and their natures wea-
er and weaker, generation it ſelf muſt
eeds ceaſe, and ſo the world rationally
ome to an end.

4. All that we know can be objected
gainſt this is from the prayer of *Moſes*,
Pſal. 90. 10. *Mans yeers are threeſcore
nd ten, and if he live fourſcore, it's but
abour and travell*; intimating, that men
ved in *Moſes* his dayes no longer then
ow they do. But to that we anſwer
hus:

1. We conceive that *Moſes* intended
he yeers of his Manhood, not the yeers
f his Life, for himſelf lived much lon-
ger.

2. The difference of the Climate
muſt alſo be conſidered, which there
was far hotter, therefore mens lives far
horter. We are informed that 40 yeers
s a great age there now, which is but the
one half mentioned by *Moſes*.

3. Hence we conceive the reaſon why
not onely the Patriarchs of old, but alſo
ancient Philoſophers were wiſer then

now

now men are. We know the Animall ſpirit is formed of nothing elſe but a mixture of blood & air, ſo that men by breathing in a corrupted air, and that being mixed with corrupt blood, muſt needs make a corrupt Animall ſpirit, and by conſequence a corrupt Underſtanding, though we confeſſe a great part of our corruption of Underſtanding at preſent comes by reaſon of a curſe, as we ſhall ſhew hereafter, which we hope ſhall ſpeedily be done away, becauſe we have a promiſe, *Dan.* 12. 4. That *in the latter dayes many ſhall run to and fro, and knowledge ſhall be increaſed.* To proceed,

5. The ancient Philoſophers finding that the cauſe of this ſhortneſſe of life proceeded from corrupt food, and the unequall temperature of the Elements; and knowing that where pure Elements are joyned together equally in their virtues, ſuch a ſubject muſt needs be incorrupted in it ſelf, and therefore preſerveth a man that uſeth it from corruption; therefore they bent their ſtudies about finding out ſuch a principle; in doing which, we conceive they took this courſe: First,

First, they knew that the whole Creation was naturall, and therefore they ſought up and down in the Book of Nature for it. They viewed the Creation, whether ſuch uncorrupted Elements might be found in it, or whether impure Elements might by Art be reduced to purity; and being ſo produced by ſeparation, whether thoſe pure Elements might be joyned together again. This was carryed in the Affirmative.

Secondly, they found this was not to be had in the Animall Kingdome, becauſe all creatures preſerve their lives by corrupted Elements; they live by corrupted food, and breath in corrupted air.

Thirdly, in the Vegetable Kingdome it was in vain to look for it, for all vegetables conſiſt of unequall temperaments, one quality exceeds another by far, as is well known to all Phyſicians, that one hearb is colder then another, another hotter, a third dryer, and a fourth moyſter.

Fourthly, they are reſolved to make tryall in the Minerall Kingdome, what poſſi-

possibility of Nature might be found there for such a businesse; there the most high God and Maker of all things revealed to them that there was such an equality to be found in Gold, that the Elements were to be found equally poysed there, no one quality exceeding another, and no where else.

Fifthly, then they considered what was friendly to Gold, and what inimicall, that so they might embrace the one, and reject the other; they found that it was impossible to preserve, much more to exalt a Metal, unlesse its enemies were known; they found out that the chiefest enemies of Gold were Lead, all sharp and corroding water, and indeed all corrosive things, Salts, Antimony, common Sulphur, and common Mercury: However, late Alchymists make use of many of these in making their *Aurum Potabile*, which we shall omit in this place to speak of the evill such paltry stuff may do to the body of man, but reserve it to its proper place; howsoever, let it be sufficient that Nature teacheth Philosophers to mix likes with likes, and not with

dislikes, so Nature produces all things in the Creation; But our modern Alchymists go as preposterously to work, as though a man should attempt to get a childe by copulation with a Timber-log, or to calcine metals out of Horse-dung, or distill wood out of a dog.

6. They considered whether it were possible for man to attain to the knowledge of that; and this was carryed in the affirmative also, and upon good reason, for Man is an Epitome of the whole world; nay, he was at first made of the very quintessence of it, that so he might hold forth the wonderful power and wisdome of God, and glorifie and praise God; therefore if whatsoever be in the Creation, be to be found also in the body of man, he must needs be capable of knowing whatsoever is in the Creation, because he may finde it in his own body: Hence is the reason of the influence of the stars upon the body of man, because he hath a Microcosmical Sun, Moon, and Stars in his owne body.

7. Then to work they went, and considered in Gold (mystically meant) how

they might ſeparate the pure from the impure; and by joyning pure to pure, they might by the help of fire form it much more noble then it was at firſt; for they knew well enough that all corruption was nothing elſe but a groſſe matter mixed with the pure, and that there was no way to ſeparate this but by putrefaction, and that this putrefaction was to be performed by the mediation of fire, which we ſhall ſpeak of more anon.

8. They ſearched out where the greateſt harmonies in the world conſiſted, and they found that it conſiſted between the Sun and Gold, the Moon and Silver; (Philoſophically) Wine and Man; for they conſidered, that the vitall heat of all things proceeded from the beams of the Sun; and the radicall moyſture of things, from the beams of the Moon, but becauſe there was no harmony between theſe and man, without a *medium*, they reſolved to ſpend their wits to unite the terreſtriall Sun and Moon to the body of Man, by the help of ſpirit of wine; this put them into divers diſquiſitions, in which God revealed unto them many

divine ſecrets in Nature; as namely,

Firſt, *Aurum vitæ*, which though it were the firſt thing we found out in this ſtudy, yet we ſhall be ſilent in the way of preparing it, it being the ſecret of one already in *London*, whom we ſhal not diſhearten in future ſtudies; only this commendation we will give of it, that it is a ſingular medicine, eſpecially in diſeaſes of moyſture, it being very probably the firſt matter of our Creation, and therefore a true medicine to reſtore and preſerve us.

2. *Aurum Potabile*, which we have at laſt through Gods aſſiſtance attained, and about which this Treatiſe is the Philoſophicall way of making, which we ſhal give you by and by; and no farther have we yet gone.

What Naturall Philosophy is requisite to a Student in this Art.

Lib. II.

LEt him that intends to imploy his Naturall Philosophy this way, namely, for the preservation of life and health, go learn it of Nature her selfe, and not of *Aristotle*, lest he beshrew himself for his pains: Let him take notice, that the most high Creator of all things hath given commission to Nature, to be Princesse both over the *Cœlestiall* and *Terrestriall* worlds (for as there is a Trinity in Unity in the Godhead, and a Unity in Trinity; so is there a triplicity also to be found in all his works) therefore consider

consider that God hath created a threefold world.

First, *Elementary*; which is lowest in dignity.

Secondly, *Cœlestiall*; which is next above that.

Thirdly, *Intellectuall*; which is the highest of all; and thrice happy is he that attains unto it.

2. Consider, that of these three worlds the eternall and onely wise God hath so ordered it, by his eternall and unsearchable decree, that every inferiour should be governed by its superiour, and receive its influence and virtue therefrom: For God the first Being, and chief Worker of all things, governs the *Cœlestiall* world, namely, the Sun, and Moon, and Stars, and all the hoste of heaven, by the *Intellectuall* world, namely, the Angels; and the *Elementary* world, and all Elementary bodies, namely, Minerals, Animals, and Vegetables, by the *Cœlestiall* world, namely, the Stars.

3. As there is a Unity in the Godhead, so is there also one intire Unity in every one of these Worlds: For,

Firſt, in the *Intellectuall* world there is one Arch-angel *Michael*, the ſupreme of all the Angels.

Secondly, in the *Cœleſtiall* world there is one Sun, the giver of life, light, and motion to the Creation.

Thirdly, in the *Elementary* world there is one Philoſophers ſtone, the Epitome of all Naturall virtues.

Fourthly, there are three Arts for to finde out theſe three Unities, their myſteries and diviſions.

1. Naturall Philoſophy.
2. Aſtrology.
3. Divinity.

1. The Naturall Philoſophy ſeeks after the virtues of the Elementary world, and the various mixtures of Naturall things in Minerals, Animals, and Vegetables; (and here by the way take notice, that when at any time we mention Animals, we do not include Man, the ridiculous deſcription of whom was given by *Plato*, *Homo eſt animal bipes ſine plumis*; A Man was an Animal without feathers, that went upon two feet; for which Apiſh definition he was ſufficiently

ly laughed at by *Diogenes*, we account man to be of a far nobler nature;) the naturall Philoſopher moreover inquires into the cauſes, effects, times, places, faſhions, events; the whole, and every part of the whole in the Minerall, Animall, and Vegetable Kingdome; and how Nature produceth them by the Elements.

2. The Aſtrologer is, or at leaſtwiſe ought to be, very well verſed in every part of Naturall philoſophy, (or elſe he will hang betwixt heaven and earth (as the Papiſts ſay *Eraſmus* doth, between heaven and hell) being not able to reach the one, nor get ſure footing upon the other;) from thence he enquires, and ſearcheth the motion and courſe of the Cœleſtiall bodies, and what effects ſuch motions muſt naturally produce upon Minerals, Animals, and Vegetables.

3. Then in comes the Divine, who being admirably skilled in both theſe Arts (elſe we conceive him unfit to be a Divine, and unfitter to receive tithes) and he teacheth what God is, what the ſpirit and

ſoul of man, what an Angel is, and what Religion is, and how a man ſhould glorifie God in his life and converſation.

Here, by the way, you ſee the firſt reaſon of the inſtitution of Univerſities; for the firſt inſtitution of moſt things was good, corruption came in by time; it was queſtionleſſe that people might be ſtudious in theſe Arts, that ſo they might the better teach others.

Thus you have in generall what knowledge is requiſite for him that intends the ſtudy of Hermetick Philoſophy, which that we may declare more clearly, we ſhal branch it out into particulars, and ſhew how far an Hermeticall Philoſopher ought to be skilled in the knowledge of theſe three worlds; and let each ſtand in a Section by it ſelf.

SECT.

Of the Elementary World.

SECT. I.

HE that would attain to theſe Arts, muſt firſt begin at the lower end of he Ladder, and ſo climbe up to the top; ut let him be ſure one foot be faſt before e remove the other, let him take heed f building his foundation upon falſe-oods; let him not ſtick to the Letter hat we or others write, but let him con-der whether it be poſſible in, or agree-ble to Nature, or not; if not, there is ome myſticall meaning in it, which he uſt diligently ſearch out.

Alſo, he that would attain the true nowledge of the Elements, muſt begin t generals, and afterwards come to par-iculars, and ſo ſhall we at this time: herefore conſider in the generall.

First,

First, that there are four Elements, *viz.* Fire, Earth, Water, and Air; by which all things in the Elementary world are generated, not by beating o them together, as men beat clay, to mak Tobacco-pipes, but after another mo secret manner, as we shall shew you by and by.

2. Consider that pure Elements are in- visible, not subject to our sight, that wa- ter which we see, and that fire which w see, is far enough off from being pure, bu are more or lesse mixed, and are ofte changed into one another by Nature; a the Fire is changed into Smoak, th Smoak into Air, the Air into Water, & as we shall shew you more anon: it is bu the garment of an Element that is to b seen by a vulgar eye; pure Elements ar onely to be seen by Philosophers, an that by Art.

3. If we may make bold a little t deal with *Aristotle*, and his followers i folly; they held themselves, and al taught others, that every Element ha two specifical qualities; as, the Fire wa hot and dry, the Water cold and moyst th

e Air hot and moyst, and the Earth old and dry; so the Fire was inimicall o the Water, and the Air to the Earth; ut if you are minded to finde the truth, ou must look for it far another way, for ese qualities are no way inherent in the lements themselves, but accidentall to lementary bodies; for he that hath but alf a grain of Philosophy in him, must eeds know that pure Elements are tem- erate, else how could they be pure?

4. We told you before there was a rinity in the Deity, and if so, there ust needs be a Trinity in all his works; nd because there is a Trinity in the odhead, therefore is the number Three most powerfull number, a number of erfection, all creatures both in the Ve- etable and Minerall world, consists of ree principles, Sulphur, Mercury, and al; nay, Man himself, which is an Epi- me of the Creation, and bears the nage of the Creator, consists of three sences, Spirit, Soul, and Body; as the postle *Paul* witnesseth in these words, *hat your spirits, souls, and bodies may e kept blamelesse at the coming of the*

Lord

Lord Jesus Christ. These three essences in man, answers to the three worlds; the Spirit of man to the Intellectuall world, the Soul to the Cœlestiall, and the Body to the Elementary; so also every Element consisteth of three qualities which are essentially in them, *viz*.

1. The Air hath motion, thinnesse, and darknesse.

2. The Fire, motion, brightnesse, and thinnesse.

3. The Water, motion, darknesse, and thickenesse.

4. The Earth, darknesse, thickenesse and quietnesse.

5. We desire you to take speciall notice of this, that the Fire is twice more thin then the Air, thrice more movable and four times more bright.

The Air is twice more bright, thrice more thin, and four times more movable then the Water.

The Water is twice more bright, thrice more thin, and four times more movable then the Earth; *& vice versa*: as therefore the Fire is to the Air, so is the Air to the Water, and the Water to the Earth

Earth; and on the contrary, as the Earth is to the Water, so is the Water to the Air, and the Air to the Fire.

6. Seeing then the Elements consist of three qualities, we will take them all under a threefold consideration.

First, pure Elements, which are neither compounded nor changed, but are incorruptible, not of which, but by which the virtues of all naturall things are brought forth to act; no man is able to declare their virtues, because they are able to do all things upon all things: He that is ignorant of these, will never be able to obtain either the Philosophers Stone, or *Aurum Potabile*.

Secondly, compounded Elements, changeable and impure, yet such as may be reduced to their purity again by Art; by the virtue of such, when they are thus reduced to their simplicity, is perfected all the common operations of Nature, and they are indeed the foundation of the whole work of *Aurum Potabile*, and perhaps of the *Philosophers Stone* also.

Thirdly,

Thirdly, there are those things wch ar
called Elements, which indeed originall
of themselves are not Elements, but ar
twice compounded and commixed, var
ous and interchangeable one with anc
ther.

7. These things we thought good t
lay down in the generall, concerning th
Elements; we confesse these are dee
mysteries, which but few know; nay
none but those few that learned of Na
ture; (Tradition is a monster, away wit
it;): yet never think to obtain *Au*
rum Potabile, till thou knowest how t
reduce these out of one order into anc
ther, impure into pure, compounded int
simple, and understandest distinctly th
nature, power, and virtue of them, i
number, degree, and order, without divi
ding the substance; and when thou do
so, there is nothing almost in the thre
worlds, but thou mayst understand. The
things we thought good to premise con
cerning the Elements in generall, w
come now to speak of them in particular
and shall place each of them in a Chapte
by it self.

Of the Element of EARTH.

Chap. I.

BEfore we begin, give us leave,

First, to premise a Caution.
Secondly, to answer an Objection.

For Caution, consider that the ancient Philosophers minded, followed, and regarded Nature her self in all her wayes, and nothing else; they knew the steps of Nature were cleerly seen in the procreation and generation of Man, where she observes her own law and rules; and they being contented with the plain way of Nature alone, attained to the utmost period of all their studies and hopes also,

and

and found out those things wch the wits of the modern Alchymists would not, nor could not reach to, for they neglected the plain way of Nature, and ran altogether upon intricacies; and were so busie in Distilling, Calcining, Circulating, Sublimating, and Precipitating, that if *Hermes* himself (the Father of Philosophers) were now alive, or *Geber*, or *Raimundus Lullius*, they would have been accounted Fools, and not Philosophers amongst them; for they neglect always what they know, and either abuse what they have already found, or else throw it by, like an old Almanack out of date, & are stil seeking after strange whimsies, making Nature her self subject to their addle brains, and idle fancies.

The objection we shall answer before we begin, is this:

What is the reason, seeing there is a Trinity in Unity in the Godhead, and all the world consist of a triplicity, that there are four Elements, how or which way came the fourth creeping in?

To this we answer thus: The Deity which governs all things is active, yet the

the Author of all action and motion; so also is there but a triplicity of Elements which have motion, and are active; the Earth is fixed and passive, and onely supplyes matter for the other to act upon; for as nothing can be acted, but there must needs be matter subministred to act upon, man cannot build a Castle in the air with nothing; the Children of *Israel* (you know) could not burn bricks without straw, therefore of necessity there must be one Element to subminister matter for the rest to act upon; for as there could be no influence in the Heavens, unlesse there were Elements, or Elementary bodies to receive this influence. Or, to come home a little neerer to the point, and use a comparison a little more familiar to the vulgar; as in the procreation of children, the man only acts, but it would be long enough ere he got a childe, were there not a woman to supply matter to act upon; and then you know well enough that every active principle must needs be in motion, else it cannot act, every passive principle must needs be fixed; for when a Carpenter

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hews a timber-log, the Carpenter must needs move, and the log must needs lie still, for it is impossible his work should go forward all the while he sits still upon it; or hew it, whilest it is drawn about with horses; and according as the Carpenter is an Artist or not an Artist in his Calling, so the timber-log is either well or ill hewed: Just so, for all the world it is in this point we now discourse of, three of the Elements have motion, and therefore are active; the other, *viz.* the Earth, is passive, and supplyes matter for the other to act upon; and according as the Elements acting are either pure or impure, so they are either well or ill; a lame man cannot run, neither can a blind see; according as the Earth they act upon is either pure or impure, so is the conclusion of the work either good or bad; for the wisest Carpenter breathing cannot make a good timber-log of an old rotten tree. And thus by the way you see the reasons why so many have been studying after the Philosophers stone, and so few found it, because they either work upon impure principles, or else they work

work impurely upon pure principles.

Having premised this, we come now to treat of the Element it self, *viz.* Earth, in which consider,

1. That the Earth brings forth nothing of it self, but is the Nurse and matrix of all things, it receives whatsoever seed, sperm, or commixtion the other three Elements distill or project into it; when the sperm is good, it bringeth forth good things; when the sperm is impure, it brings forth what it can, for it is ordained so to do.

2. When the Earth hath received the sperm from the other Elements, it keeps what of it is to be kept, and what of it is to be brought to light, it brings to light.

3. It receives the Cœlestial rays and influence of all the Stars, as being ordained of God to be the object, subject, and receptacle of them, whereby it doth not onely bring forth what is to be brought forth, but it multiplyes what it receives, and separates the good from the bad, the pure from the impure.

4. In the Earth are contained the seeds and seminal virtues of all Elemen-

tary bodies, and it hath also a triplicity in it self.

1. Minerall.
2. Animall.
3. Vegetable.

5. It is made fruitfull by the othe Elements, as we told you before, as also by the influence of the Heavens, an therefore it receives the abundance of a things, and is the fountain, foundation and mother from whence all thing spring.

We shall a little satisfie those that ar studious in Philosophy in the truth o this, and so conclude this Chapter.

1. Take as much Earth as you wil separate it, wash it, cleanse it, purifie i calcine it, bring it even to purity it sel if thou knowest how to do it, Philoso phers do; then take this Earth thus pu rified, and lay it in the open air, the othe three Elements and heavenly influenc of the Sun, Moon, and Stars, will in short time impregnate it with such vi tues, that it shall bring forth plants, me tals, stones, wormes, or whatsoever it fit to produce.

2. Tak

2. Take the ashes of any hearb, be it what hearb soever, provided they be all hearbs of the same sort, purifie the ashes with fire and water, till you have brought them to pure Earth; then set this Earth thus purified into the open air, and the heavenly influences by mediation of the Elements will again impregnate it, and bring forth the same hearb again in its due season; for indeed a plant though it be burned to ashes, yet by a secret and wonderfull power of the Almighty, whereby he teaches wisdome to the Sons of Wisdome, it retains still the same form it had before, though not visibly to the eye of the vulgar.

3. We have read that this may be visible to the eye by Art, and that a Physician of *Crocaven*, kept in glasses the ashes of most known hearbs, which with a gentle heat he could reduce to their own proper forms; a Gentleman that came to him once for curiosity sake, desired to see a Rose, he took down a glasse wherein the ashes of a Rose were kept, and held it over a lighted candle; the ashes so soon as the heat came to them,

began to move, and disperſed themſelves up and down the glaſſe, like a thick cloud, and at laſt by equall diviſion of themſelves, repreſented a Roſe ſo freſh and fair, as if it had been naturally growing on a tree; the learned Gentleman that ſaw it, practiſed himſelf to do the like, but without ſucceſſe, till at laſt accident gave him the ſight of what his Art could not, for having one time extracted ſalt out of certain Nettles, he ſet the Lee of the aſhes abroad one Winter night, and in the morning he found it frozen, but to the admiration both of himſelf & all that ſaw it, the nettles preſented themſelves upon the Ice, in ſuch perfect form and colour, that living Nettles could not ſurpaſſe them; upon which he made theſe verſes thus tranſlated into *Engliſh*:

This ſecret proves, that though the body dye,
The form doth ſtill within its aſhes lye.

We

We conceive it probable, the reaſon why this Gentleman beſtowed this labour in vain about the triall of this rare experience, was, becauſe he did not draw the ſalt well out of the aſhes, for till that be all drawn away, it remains ſtill a compoſt; however, this will abſolutely prove a reſurrection of man, and if wiſely conſidered, gives no ſmal help to the attaining not onely of *Aurum Potabile*, but alſo of the Philoſophers ſtone.

And ſo much for this Chapter.

Of the Element of FIRE.

Chap. II.

WE told you in the last Chapter, that the Elements could not work unlesse they had matter to work upon, which matter the Earth supplyed them with; in the next place we ought to consider by what Nature works, and then how she works, *viz.* by putrefaction and generation.

As for the matter by which Nature works, it's the other three Elements, one of which, namely Fire, is the subject of our present discourse; for indeed Fire both quickens all things, and destroys all things: This was very elegantly (though

though something fabulously described by the Poets; (And here by the way, we desire young students in Philosophy to be very studious in reading of them, for he shal finde excellent truths to be fained in those Fables, and that we conceive was the reason of the first learning of them in the Grammar Schools, which practise is still followed, though few know a reason why:) the Poets say, that *Prometheus* having made curious Images, asked *Pallas* what he should do to quicken them, she took him up to heaven with her, and bid him take what he pleased there; and as he rode up and down in her chariot, he saw all things was quickened by Fire, whereupon he took his *ferula* and lighted it at the chariot of the Sun, and brought that fire down upon earth, and quickened his Images. I forbear to give the morall, it being very well known to all Philosophers, and they know well enough by the help of *Pallas* or Wisdome, how to fetch fire from the Sun to quicken their operations.

But

But that we may be plain in this Element, we shall consider,

1. What it is.

2. What its effects and operations are.

1. What it is. Consider that the Fire is but one, though it center in divers places; it is the most pure of all the Elements, so having all impurity, that it dissolves and separates whatsoever compound comes neer it.

2. It is in this work, though it be but one, yet to be taken under a threefold consideration.

1. As it is in the Heavens.

2. As it is central in the Earth.

3. As it is common upon the Earth, though we confesse this last conduceth not much to this operation, something it doth.

1. As it is in the Heavens it is boundlesse and invisible, guarding and preserving nature, enlivening all the Creation, giving life and light to all the creatures, and making them fruitfull. But of this we shall speak more when we come to treat of the Sun.

2. As

2. As it is centrall in the Earth, it causeth that heat which is in the Earth and Fountains, and is not onely that that which makes Minerals, Metals, and Stones, by joyning it self with the beams of the Cœlestiall Sun and Moon, and causeth all Vegetables to spring and grow, but also it imparts part of it self, whatsoever it brings forth; for whatsoever lives, lives by reason of its owne proper incloſed heat, which it receives from this centrall fire.

And here by the way give us leave to tell you what was the first originall of that notable fiction, that Hell fire was placed in the middle of the Earth. The Moderns knew by the Writings of ancient Philosophers that there was a centrall fire in the Earth, and Divinity told them that there is or should be such a place as Hell; and they being ignorant of the whole course of Nature, how that there must needs be a centrall fire in the Earth, or else the Earth could not subsist it self, nor yet bring forth its increase, imagined that to be Hell fire; a sottish opinion, more beseeming a

Jack-

Jackdaw then a Philosopher, as though the heat of Hell fire caused the Earth to bring forth fruit for the benefit of mankinde.

3. Fire is to be spoken of as it is upon Earth, and so it is a composition very much commixed: This is that peop'e use to dresse meat withall, and sometimes to warm themselves with, though exercise is a far better way, when it can be used to procure heat, because it quickens the vitall spirits, and equally distributes them through the body, and heats a man by a principle within him, which is proper to himself, and his owne; and not by a principle without him, which is improper to himself, and not his own; and that is the reason that that heat which is acquired by exercise, remains much longer then that which is procured in the Chimney-corner. Besides, experience will teach every man, that that heat which is procured by action, animates the spirits, and makes them active; that which is procured by sitting by the fire, makes a man dull and sleepy, unfit for all actions.

To

To proceed: This fire is burning, destroying, and consuming, making head against, and opposing every thing that opposeth it, as you may plainly see, that the more it is blowed, the more it burns, it dissolves and separates whatsoever Nature hath conjoyned, it mischiefs and unmakes whatsoever Nature hath made.

Thus having shewed you what Fire is, come we now in the next place to shew you what its opperations are; to which purpose consider,

1. Fire is stirred up to opperation, either by Nature, or by the skilful Son of Nature; or if you will, naturally and artificially.

2. All impurities and pollutions are naturally purged by Fire, all compounded things are dissolved, and made simple by it, if a wise man have but the handling of it.

3. We desire you to consider of this also, and consider of it seriously, that as Water purgeth, cleanseth, and dissolveth all things that are not fixed, so Fire purgeth and perfecteth all things

that

that are fixed; and as Water conjoyns all things that are dissolved, so Fire separates all things that are conjoyned.

4. Fire separateth, cleanseth, digesteth, coloureth, and causeth all seeds to grow, to ripen, and being ripe, it expels them by the sperm into severall matrixes, or (if you will) into divers places of the Earth, for the Earth is the Mother and wombe of all things, as we shewed you before; these places of the Earth, as they are hotter or colder, dryer or moyster, purer or impurer, so is the diversity of things in the bowels of the Earth caused; for the eternall and onely wise God hath ordained that all things on the Earth should be contrary to one another, that so the death of the one should be the life of the other, that that which produceth one thing, should consume another, and produce a third more pure then the former.

Thus have you the Philosophicall cause or reason of the naturall death of all things, *viz.* because they are made up with a composition of contraries; yet this is

s certain, that where pure Elements re joyned together equally in their irtues, such a subject must needs be ncorrupted, because in purity there is either inequality, nor yet contrariety; nd such must the Philosophers Stone e, and so in a great proportion is *urum Potabile.*

of

Of the Element of AIRE.

Chap. III.

THis is a moſt certain truth, d
nyed by no Philoſophers, th
all things are generated by putrefactio
and that putrefaction is cauſed by
continuall moyſt heat, or hot mo
ſture, which you will; for by mea
of this all things are changed from o
colour to another colour, from o
ſmell to another ſmell, from one v
tue to another virtue, from one pr
perty and quality to another proper
and quality: But here is that whi
will try the skill of a Philoſophe
a

nd which we deſire every one that
tends this ſtudy, to be very carefull,
that this change is made either into
etter or worſe divers wayes, ſo that if
Philoſopher go not wiſely to work,
e will mend his operations, as ſowre
le mends in Summer.

The reaſons of this we conceive to
e theſe:

1. Things are changed into better or
orſe, according to the nature of the
ings changed; for it is impoſſible to
ake an Animall of Gold, or *Aurum*
otabile, of any excrementitious thing.

2. Things are changed into better or
orſe, according to the temperature of
e Air changing; and this Philoſophers
uſt be very carefull in, that the Air
either come ſhort of, nor yet exceed its
ue proportion.

3. Things are changed into better or
orſe, according to the quality of the
ombe or matrix they are changed in;
or if that be foul, ſo will the matter
e; you know, if the pot be dirty, ſo
ill the porrage be.

We desire Philosophers to view this with a heedfull eye, the exact knowledge of which is infinitely necessary to the attainment both of *Aurum Potabile*, and the *Philosophers Stone*.

We come now to the matter it self of this Chapter, *viz.* the Air, in which consider,

1. That it is a body volatile, yet such as may by Art be fixed, and when it is fixed, it makes every body penetrable.

2. It shews forth clearly to the Sons of men that God is ubiquitary, because if the Air which is but a creature fills all places, much more must the Creator do it.

3. It moveth, filleth, and giveth subsistence to all things. It is held by divers Authors to be the chiefest Element, and that which gives subsistence to all the rest of the Elements; for they say Fire is nothing else but inflamed Air, and Water nothing but congealed Air, and Earth nothing but congealed Water; therefore the *Hebrew* Rabbies accoun

t not an Element, but a certain Medim or Glew, which joyns together all hings in the Creation.

4. It receives the influences of all he Coelestiall bodies, and communicates hem being received to the other Elenents, and to all mixt bodies.

5. It receives into it self the species f all things, all Ideas, both natural and rtificiall; it receives and retains all manner of speeches, whether good or ad, both prayers and imprecations, nd that's the reason some peoples ill wishes, especially when they come from venemous minde, work such bad effects, and many times do mischief; or it makes impression upon men and women breathing in this Air.

6. It many times causeth strange and rue Dreams to those that are asleep, nd divinations and sudden true apprehensions even to those that are awaed, according as it is ordered or dispoed either by the Spirit of God, or ediation of Angels; hence it comes o passe, that a man passing by the place

where a man was murdered, or an
great battle fought, or the like, he
presently surprized with fear and hor
ror, together with trembling and sha
king all over his body, because the Ai
is full of the dreadfull species of mar
slaughter and Ideas of blood, whic
being breathed in troubles the interna
spirit, with the like species which cau
seth fear and astonishment; for
very sudden impression astonisheth Na
ture.

Thus we have shewed you what th
operations of the Air are; now, tha
we may come a little closer home t
the point, we shall treat of the Ai
properly as it is, and so it is to be consi
dered as it is,

1. Pure.
2. Lesse pure.
3. Grosse.

First

First, as the Air pure, or of its purest substance, are the vitall spirits of all living creatures made, and this is that which causeth them to breath, the word *Spiritus* coming from *spiro, to breath*: If the Etymologie of words were rightly considered, it would set a period to divers of scores, if not hundreds of errors, which are as frequent among our Divines, as Butter-flyes in the Sun, they taking them up upon trust without any examination.

Secondly, as it is lesse pure, so it is in its own proper sphere; and this is that we breath in, and commonly call Air; it was in Paradie pure, and is indeed the food of the spirit, as meat is of the body: But in the habitable world in which we live, it is not pure, but author sometimes of diseases, and sometimes of death.

Thirdly, the Air which is groſſe i compaſſed about with Water, as th centrall Fire is with Earth, becauſe th Water and the Air are friendly t one another. It is the Air bein mixed with Water in the body of th Earth, which cauſeth Earth-quakes and being mixed with the water i the Sea, ſometimes makes the Se work extremely when there is no wind or but very little, as Sea-men know we enough.

Fourthly, the Air lives in all things and placeth a ſeed in the other Ele ments, as Males do in Females, it nou riſheth them, makes them conceive and preſerves the conception, bein conceived; for in this Element is th ſeed of all things, which by Circula tion it diſtributes into Matrixes o Wombes, by the ſperm and menſtruu of the World, which we ſhal ſpeak mo of in the next Chapter.

Fifthl

Fifthly, in and by this Element, not nely Minerals, Animals, and Vege ables live, but alſo all the other Ele ments.

For proof of which conſider,

1. Water, if it be kept from the Air, putrefies.

2. Fire, if it be kept from the Air, is extinguiſhed, and quickly goes out, though it were never ſo hot before; thoſe that are practitioners in the Art of Alchimy, know how by adding more or leſſe Air to their Fire, to make it burn more or leſſe fiercely; according to the quantity of Air it receives, ſo is the quantity of the heat it gives.

3. To wind up all briefly, the whole ſtructure and fabrick of the World is preſerved and upheld by Air, which cleerly appears, in that all Animals,

yea man himself dies, if you take Air from him; for as we told you before the spirit was made of pure Air, so is it preserved by breathing in the Air.

6. In this Element, by virtue of the Fire, is contained that imagined seed which constringeth the menstruum of the World, as is cleerly seen in the growth of Trees and Hearbs; for there goeth forth a sperm through the pores of the Earth, by reason of the perpetuall acting of the centrall Fire, which the Air by an equall proportion, according as it is decreed by the God of Nature, and acted and performed by Nature, constringeth and congealeth by drops, so that Trees grow by degrees, day after day, drop after drop, till at last they come to be great.

7. We told you before, that in this Element was the seed of all things, we shall now shew you how it maketh use

use of this seed, and so conclude this Chapter.

Presently after the Creation, there was included in this Element a magnetick virtue, by the great Creator of all things, which if it had not, it could not attract nourishment, and if it did not attract nourishment, the seed could not increase nor multiply. It is conceived by no wise man we are confident, but that when God bid all things multiply and increase in the beginning, he gave them some naturall meanes whereby they might increase or multiply (this we confesse few study after, the more is the pity, a little knowledge will serve their turn, so they can but get money) then we conceive he placed this magnetick virtue in the Air, that so as the Load-stone draws Iron, so the Air draws to it selfe the nourishment of the menstruum of the World, *viz.* Water, for it is the Leader of the Water, and the hidden virtue

virtue of it is included in all ſeed, that ſo it may attract to it radicall moyſture, to make it fruitfull.

Of the Element of WATER.

Chap. IV.

BEfore we come to the matter it ſelf, give us leave to premiſe a few things which are very neceſſary to be underſtood of all that intend this Philoſophicall ſtudy.

Firſt, that the Seed of a thing is one thing, and the Sperm another.

Secondly, that the Earth receives the Sperm of things, and the Water receives the Seed in like manner.

Thirdly, that the Air diſtills into the Water by means of Fire, and the Water conveys the very ſame into the Earth.

Fourthly,

Fourthly, that there is alwayes plenty of Sperm, but not alwayes Seed answerable: This causeth many defects in the operation of Nature. We shall lay them down in a generall way, and leave every Philosopher to apply them every one to his own particular operations.

I. Sometimes the Seed comes in too sparingly, or not so plentifully as is expected, and this is caused by want of a sufficient heat to digest it; and this must needs hinder many good things which nature would have produced, had she had a sufficiency of heat, for where the Sperm enters without seed, it goes out again as it comes in, and brings forth no fruit.

II. Sometimes the Sperm enters into the Matrix with a sufficiency of Seed, but the Wombe of the World is foul, and not fit for conception, as being burdened with grosse, foul, sulphurous and flegmatick vapors, so that it brings

brings forth either Abortives or Monsters.

Have a speciall care of this in your operations, or else you will never get *Aurum Potabile* while your eyes are open.

We come now to a particular disquisition of the Element in hand, in which we shall observe the same method we did in the former, and shew you,

1. What it is.
2. What its operations be.

1. What it is.

It is the Menstruum of the World, the heavyest of the Elements, full of unctious flegm, cold and moyst, and well tempered with Air.

Secondly, it is divided into

1. Pure.
2. Lesse pure.
3. Grosse.

1. The

1. The most pure Water is Cœlestiall, yea above the heavens, as we shall shew you more at large in the third Section.

2. The lesse pure Water remains in the Air, being dissolved or distilled into Air, by the heat of the centrall Sun.

3. The plain and grosse Water remains in its sphere, and makes one globe with the body of the Earth, and according to the will of God, by the operation of Nature, preserves and keeps every thing that is subtil the particular way. How it doth it, we shall shew you in the third Section.

Having thus shewed you what Water is, we come now to shew you what its operations are, and therefore consider,

1. That it is the Menstruum of the World, which penetrating the Air, by reason of the continual distillation of the central Fire, draws along with it a warm vapor, which causeth a naturall generation

tion of those things which the Earth as a Matrix is impregnated with; for he that is well skilled in the generation of Man, cannot be unskilled in the way how Nature generates all things else, it is impossible he should; because himself is an Epitome of them all; for when the Earth as a Matrix receives a due proportion of Seed, mixed proportionally with Sperm (be the Seed of what kinde soever, it matters not) Nature presently begins the conception, and proceeds without intermission, till she hath brought it to perfection, and when she hath brought it to perfection, she nourisheth it, and cherisheth it, even to its utmost period.

2. The remaining moisture or sperm which is not fit for any generation that is excellent, Nature expells to the sides or superficies of the Earth, where the heat of the centrall Fire putrefies it, and by that putrefaction is generated small vermine and worms.

3. We desire you would diligently heed this, that the Earth is easily dissolved

solved and purified in the Water; every one that hath but the least skill in Alchymie knows how to do it; but the Air is congealed in it, and radically joyned with it, but how this is done, only Philosophers know.

4. He that is a reall student in Philosophy, may easily see divers wonders of Nature in this Element, as it were in Sperm; but it is the best and safest course to take that Sperm in which the Astrall Seed by the influence of the Stars is already proportioned, because Nature produceth pure things by the first putrefaction, but far more pure and noble by the second.

These things we thought good to inform you of concerning the Elementary world, wherein you may see,

First, that the Fire preserves the Earth, that it be not drowned and dissolved.

Secondly, the Air preserves the Fire, that it be not extinguished.

Thirdly,

Thirdly, the Water preserves the Earth that it be not burnt.

And thus much for this Section.

F OF

OF THE

CELESTIALL WORLD.

Sect. II.

Proemium.

BEfore we begin, we deſire to pre-
miſe theſe few things to all ſuch as
ſtudious in Philoſophy, and in-
ed they ſhall finde them very neceſ-
y.

1. That these inferiour Eleme
which we have treated of in the f
mer Section, have a mutuall sympa
with the Cœlestiall bodies, *viz.*
Sun, Moon, and Stars, and must ne
have, because they are all made out
one and the same Chaos.

2. That they are governed by
superiour as the more worthy, and
we prove by this argument, beca
this thing which we call obedien
is to be found onely in the *Element*
world.

3. We desire you to consider s
ously, that motion is the cause of
change, both of growing and wit
ring, both of being born and dyi
and although the action of mov
shall continue in the generall, yet e
ry particular motion begins and e
in its proper time.

4. W

4. We also finde out, and it is a
th, that time it selfe is measured out
motion, and that the originall of all
tion is in the Heavens, and parti-
larly in the Sun; by which motion
the Heavens, the constant change
d conversion of all things out of
e thing into another proceeds; he
h not lived a Philosopher a Sum-
r and a Winter, nay indeed not a
y and a night, which is ignorant of
s.

5. Consider also that there is no
y from the beginning to the end
hout a mean; for there is no pas-
e from Spring to Autumne but by
mmer, nor from Winter to Summer
by Spring; and if you heed it by
eye of reason, you shall finde that
changes follow these conversions
times and yeers; these conversions
times increase heat and dryness,
dness and moysture, and both life
d death, generation and corruption

increaſe and decreaſe of living crea-
tures, comes by reaſon of heat, cold-
neſſe, dryneſſe and moyſture.

6. If you conſider it well, you ſha
finde that the Cœleſtiall bodies tak
them, *quatenus* bodies, are not change
nor capable of change till the fina
diſſolution, but theſe Elementary bo
dies are alwayes changing continuall
either increaſe or decreaſe, and nev
ſtand at a ſtay; and if ſo, as is mo
certain, then of neceſſity the Cœleſti
bodies are by nature active, and the
Elementary bodies by nature paſſive
and it is that which is active whi
cauſeth or produceth alterations in th
which is paſſive; then it will follo
the Cœleſtiall bodies give the form
all things, the Elementary world ſu
miniſters matter for this form.

7. The truth of this will appear
we may make ſuch a compariſon)
all Handy-craft Trades; in a Carpe
ter in building houſes, a Brick-mak

in making bricks, a Tailor in ſtitching
garments; the Carpenter by his motion
hews the timber-log into its proper
form, the log ſubminiſters matter for
the Carpenter to work upon; the Brick-
maker makes the clay into the form of
a brick, the clay ſubminiſters matter to
this form; the Tailor cuts out and ſows
the cloth into the form of a garment, the
cloth adminiſters matter to this form:
Juſt ſo for all the world it is between
the Cœleſtiall and Elementary bodies,
and can be denyed by none, unleſſe any
be ſo frantick to deny that to be in the
Heavens, which is conſpicuous upon the
Earth; or that to be higher in dignity,
which God hath made higher in place.
We cannot but admire to ſee any
ſhould be ſo ſottiſh to deny it, as ever
ſaw it rain, or knew that the rain which
comes from above made the Earth
fruitfull.

8. All things are moved by the Sun,
who by moving his owne body, moves
the Creation, and thence comes a con-

tinuall acting and procreating faculty, from thence comes that inbred heat both in Animals and Seeds, and causeth them to produce their like; which production is either good or bad, pure or impure, small or great, according as the Luminaries receive good or bad, friendly or inimicall Aspects or Rayes from the five Planets; for as a Key is formed either well or ill by a Smith, according to the measure of hear, magnitude, number, and manner of the strokes and filings, *viz.* according to the quantity of motion and skill of him that moveth, and the goodnesse of the thing moved: Just so for all the world is the operation of the Cœlestial world upon the Elementary world; the Sun and Moon form things either good or bad, perfect or imperfect, according as they receive pure or impure Rayes from the five Planets, and according as they finde fit matter in the Elements to work upon.

9. Con-

9. Consider, that as in the generation of Man; (for we confesse ingenuously we have much bettered our knowledge by the due consideration of that)

The first principle of Mans generation, is the first kindling of the Microcosmicall Sun in the midst of the Seed, even as the Sun is in the midst of the Creation, (of which we shall speak more in the next Section) and this Microcosmicall Sun procreateth and disposeth the rest of the parts of the body, according to his owne inward force and power, according as he is supplyed with radicall moysture from the Microcosmall Moon, and fit matter from the Parents; so the Cœlestiall Sun, which is the centrall Fire of the Creation, according as he is affected by the Moon and the five Planets moves and disposeth these inferiour and obedient bodies, whose office

office is to subminister matter for him and the Moon to work upon.

10. Here by the way, you see the errors of almost all Writers in Anatomy; some hold the heart of man is first formed, and that forms all the rest of the parts; others hold, the Liver is first formed, and performs the same office; when indeed the one is as true as the other, yet both of them false, for it is the Microcosmical Sun is first formed in the body, and doth all.

Again; some hold the Heart moves the body of man; others hold, the Brain moves the Body and Heart also; a third holds, it is a force of the vitall Blood in the Arteries: But if you let Reason be Judge, and that will quickly tell you, that if it be the Cœlestiall Sun that moves the Macrocosme, it must of necessity be the Microcosmicall Sun which moves the Microcosme.

11. To

11. To conclude, for we hate tediousnesse; We conceive the influence of the Heavens to conduce to the procreation of all things here below after this manner.

1. The Elementary world is the wombe of all living creatures, both Minerals, Animals, and Vegetables; (we desire you once more to take notice, that we never include Man under the name of Animall, for we hold him to be a more noble creature, and made for another end and purpose, being an Epitome both of the *Intellectuall*, *Cœlestiall*, and *Elementary* world, and therefore capable of the knowledge of either) it conceiveth them, nourisheth and cherisheth them being conceived.

2. This Wombe is alwayes full of matter and usefull menstrues, fit for the forming, increasing, and conserving bodies of all sorts, whether they

they be Animals, Minerals, or Vegetables.

3. The Cœleſtiall Sun gives a vital Seed, and ſtirs up all to motion and action, dryeth, cheriſheth, quickeneth, defendeth, and preſerveth what it hath quickened, neither ſuffers he that which dyes, everlaſtingly to dye, nor that which is killed, never to live again.

4. The Moon ſubminiſters moyſture to perfect and finiſh all this, and this is that which is called radicall moyſture in the body of man, *viz.* the Microcoſmicall Moon. We confeſſe many have talked and written of radicall moyſture, but few underſtand what it is; this preſerveth the Elements and Elementary bodies from the ſcorching heat which motion cauſeth, and ſo temperateth the beams of the Sun, that they may not be extreme, that they may ſerve for conſervation, and not for deſtruction.

5. Becauſe

5. Becauſe the beams of the Cœleſtiall Sun and Moon, cannot paſſe to the Elementary world, but by a Medium, *viz.* the Air, that's the reaſon Animals muſt needs breath, and all Vegetables and Minerals have an Aeriall ſpirit in them.

6. For as this Nature of ours makes uſe of the Microcoſmicall Sun, to cheriſh, and quicken, and move the whole body; and of the Microcoſmicall Moon, to feed the body, and all parts of the body, with radicall moyſture, that ſo they may be conſerved and not burnt up; ſo the Cœleſtiall Nature quickeneth and cheriſheth things by the Cœleſtiall Sun, moyſtens them by the Moon, and preſerves them by both.

7. Then conſider, that as the Mircroſmicall Sun and Moon make uſe of other parts of the body to aſſiſt them in their office, as the ventricles of the Brain

Brain to apprehend, judge, and remember things; the Spleen to help the retentive faculty, the Liver to make blood, and the Gall to clarifie it, being made; the Testicles, instruments of generation, and seminall vessels for procreation, *&c.* So the Macrocosmicall Sun and Moon make use of the five Planets for the effecting and varying things below, and tempering them divers wayes, which is performed by their divers and various motions, else all the things that are generated in the world, would be of one nature and quality, and then the World could not subsist, nor Man neither; for he having all qualities in himself, cannot subsist without any one of them.

Thus much shall suffice to have been spoken in generall, concerning what knowledge of the Coelestiall world is requisite to a Philosopher that studies this Art.

We

We come now to shew particularly what the office of the Sun, and Moon, and five Planets is; and we shall afford each of them a Chapter by it self.

of

OF THE SUN.

CHAP. I.

IT would make a man admire, when he conſiders how plain the courſe of Nature is in all the actions of Nature, which are eſpecially diſcovered to the ons of men in the birth and conce-tion of man himſelf: What the rea-n ſhould be of ſo many prepoſterous pinions now converſant in the brains the Sons of men, we knowing that dmiration was the daughter of Igno-ance, laboured in the firſt place to find

out their ignorance; we knew well enough Nature would make all men happy, according to that ancient Proverb,

——————*Natura beatis*

Omnibus eſſe dedit, ſi quis cognoverit uti.

She hath enough, if men knew how to uſe it,

To make them happy: Pray doe not abuſe it.

The moſt probable cauſe of the Brain-ſickneſſes of our age, we ſhall ſhew you in the next Book; however we conſulted together which was the beſt way to obtain that knowledge which hath now been a long time almoſt loſt in the world; and that we might proceed methodically in this, wee propounded two wayes to ourſelves;

ſelves, whereby we might come to finde out the truth; thoſe that account themſelves learned, call the firſt an Argument *à priore*, and the ſecond an Argument *à poſteriore*.

I. We went to School to Nature, to ſee which way things were made in a Naturall way, and guided being made; and we ſuppoſed, that way we might come to know their Natures, by knowing of what matter, and by what means they were made.

II. We viewed the ſignatures in things that were made, we ſearched if that we might finde their Natures thereby; we perceived work enough in this for a man to buſie his head about all the dayes of his life, and yet learn ſomething every day.

We have heard of ſome that will undertake (and they ſay, perform what they undertake) to tell a man what his diſeaſes be, by the view of his countenance. We confeſſe our ſelves either

through want of age, or experience, or ſomething elſe, are not able alwayes to do it, yet we really beleeve it may be done; becauſe,

1. We have read of a Phyſician that knew a young Prince was in love with his Mother in Law, becauſe his pulſe alwayes moved ſwifter when ſhe was in his preſence. It ſeems all Creatures have their proper beams as the Stars of heaven have.

2. We have read in *Alkindus* in his Treatiſe *de Radiis*, where he affirms that every thing in the Elementary world contains its *ſpecies* in it ſelfe; for it is manifeſt, that every thing in this world, whether it be a Subſtance, or whether it be an Accident, caſteth out its beams as the Stars do, or elſe it had not the figure of the Starry world in it ſelfe. The Fire (as it is moſt manifeſt) caſteth out its beams to a certain diſtance. The Earth ſends out its beams of cold, of health, and of medicine and

nd medicines taken into the body, or outwardly applyed to the body, diffuſe their beams through the whole body of him that receives them; and very coloured body ſendeth out its eams, by which it is perceived of what colour it is; whence it appears o be an apparent truth, that every hing which hath actuall exiſtence in he Elementary world ſends forth its eams, which fill the Elementary world after their own manner; and every lace of this world contains the beams f all things, which are actually exitent in every place; and as every thi ng iffereth from another, ſo the beams of very thing differ in effect, and nature rom the beams of all other things; by which it comes to paſſe that the operaion of the beams is divers in all diers things.

Much more *Alkindus* ſpeaks, which or brevity ſake we ſhall omit; yet the ruth of this we conceive can be denyble to no man that doth but conſider hat he may ſmell many things when

he ſeeth them not; and then we in
treat you but ſoberly to conſider, tha
if the beams and ſignatures of Hearb
and Plants, &c. have their ſignifica
tions, muſt not the beams of the Sun
Moon, and Stars have much more
ſeeing they cauſe the variety and chan
ges of the other, as Spring and Sum
mer, Autumne and Winter evidentl
declare.

We have been very long upon gene
ralls, yet nothing is tedious which i
rationall.

We come now to ſpeak of the Su
particularly, therefore we intreat yo
to conſider,

1. That the Sun gives vitall hea
to the whole Univerſe, to all and ever
part of the Creation.

By the Cœleſtial Sun was the Cen
trall Sun in the Earth kindled, and all
the Microcoſmicall Sun in the Body o
Man.

2. Th

2. This Sun by his vitall heat quickens moyſture, heat and moyſture ſo quickened is the cauſe of the generation of all things are bred by heat and moyſture.

3. Though it be true, that radical moiſture comes from the Moon, as we ſhall cleerly prove in the next Chapter; yet it is as true that it comes principally from her when ſhe receives the full beams of the Sunne, as is palpably and apparently ſeen not onely in all ſhell-fiſhes, but alſo in the marrow both of men and beaſts.

4. For as the Sun when he is up enlightens all the Hemiſphere, and this light departs again when he is down; ſo our life remains ſo long as the Cœleſtiall Sun quickens the Microcoſmicall Sun; but when either the Cœleſtiall Sun fails in that office, or elſe the veſſell that holds the Micro-

cosmicall Sun is broken, life departs, and man dyes.

5. And this also is very agreeable to reason, that the Cœlestiall Fire should have some center, from whence it should quicken, cherish, inspire, and move the Creation; it must have its place where he may keep his Court like a King, that so the Sons of Wisdome, reall Philosophers, such as preferre a drachm of knowledge before the riches of the whole world, may be instructed where to goe, and how, and which way by Art to help Nature in her operations; therefore the Eternall God, in mere mercy to mankinde, fixed its center in the Sun, that so his creatures which fear him, and hate covetousnesse, when they want vitall heat to quicken either themselves or their operations, they may know where to fetch it, if they know but how; and that they may easily know, if they doe but know themselves; it was not for nothing that wise *Greek* so

so often exhorted men to know themselves.

5. We shall be yet a little plainer with you, doe but seriously take notice of the common operations of the Sun, *viz.* how in Winter he prepares the Earth for Spring; in Spring, how he prepares it for Summer; in Summer, how he prepares it for Autumn; and in Autumn, how he prepares it for Winter: Nay, do but note how dayes-labour prepares a man for night-sleep, and night-sleep for dayes-labour: Heed but this with the eye of Reason, for plainer then this thou shalt never be taught.

7. Take notice that all operations are perfected by the Sun, not upon a sudden, but by degrees, and require time and patience.

You see the Sun makes it day by degrees, and changes the seasons of the yeers by degrees, and that's the reason

the reason all sudden changes are averse to Nature.

8. The Cœlestiall Sun causeth the Heliocentricall motion of the Earth, and all the Planets. The motion of the Earth upon her owne Axis, is caused by the Terrestriall Sun.

9. Both Cœlestial and Terrestrial Sun joyn in the generation of things upon Earth, neither can there be any generation without both.

This will appear cleer to you, if you do but consider, that the vitall spirit of all seeds proceeds from the Cœlestiall Sun; but yet they must be set in the Earth, that so they may take the influence of the Terrestriall Sun, that so they may grow, and bring forth their increase.

Lastly,

Lastly, the Cœlestiall Sun is in the Creation like a mighty Prince in a Kingdome, onely he is neither tyrannicall nor covetous, nor yet will he be flattered; for as a Prince distributeth offices to people, both great and small offices, according as their capacity is to perform them; some things he acts himselfe, some he permits others to act, and some he commands; he prescribes one administration to one man, another office to another man, and a third to a third: Even so doth the Sun in the Creation; for,

1. He gives light to the whole Creation.

2. He gives motion to it, whence proceeds that heat which quickens all things.

3. This motion heats and clarifies the Air, from whence men and beasts

beasts come to breath, and therefore the *Latins* derive *Spiritus* from *spiro*.

4. According as this spirit is retent or remisse, vehement or not vehement, benevolent or malevolent, according to the administration of other Planets, so is the qualities and appetites of things below, either acute or dull, vehement or moderate.

5. The truth of this is clearly seen in Vegetables; for Leeks and Onyons are hot, by the administration of *Mars*; Lettice and Purslane cold, by the administration of the Moon; Hemlock, and Henbane stupefying, by the administration of Saturn.

Heed this well in all your Philosophicall operations.

6. As in a Kingdome it lies in the power of a Prince, to redresse what

what wrongs his Officers or Administrators commit upon his Subjects; so also in the Universe, it lies in the power of the Sun to rectifie the evil influence of the rest of the Planets, and he will doe it to such Philosophers as know him.

And so much shall suffice to have been spoken concerning the Sun, we shall be a little briefer in the rest.

OF

OF THE MOON.

Chap. II.

AS concerning the Moon, we desire you to consider,

I. That by her generation is perfected in all things here below, and without her nothing can be perfected, no more then a Man could beget a Child without the help of a Woman; for though the Sun give vitall heat to the Creation, yet this vitall heat will consume, and not preserve,

preserve, were there not radicall moysture; for the Moon adds that moysture to the heat of the Sun, without which the Sun could generate nothing in the World: So also Philosophers have their owne peculiar Suns and Moons, wherewith they perfect their operations; as also their Saturns, and their Mercuries.

And here let us give you warning once more, that when Philosophers speak of their *Sun*, or their *Moon*, or their *Saturne*, or their *Mercury*, they intend not the vulgar or common Sun and Moon, but things far different, things which are in all things, and to be found every where, but no where to be bought for money.

We dare write no plainer, search them out in your selves, there you may soonest finde them.

2. In

2. In the Habitable world she answers to the Menstruum of the world, and concocts it, giving concocted moysture to all Creatures, both Minerall, Animall, and Vegetable; for as the Sun quickens them, and gives vitall heat to them, so the Moon subministers radicall moysture to them.

3. Philosophers know how to fetch radicall moysture in their operations from their owne Philosophicall Moon, when they can but finde her in the Philosophicall Sea, for she is not alwayes to be found there; for though the tree of the Moon alwayes grow upon the bank, yet is not the fruit at all times to be gathered.

The Poets layed downe this in some places very truly, though very fabulously. We confesse we cannot much blame them in so doing, since God hath opened the eyes of our

H under-

understanding to conceive of some of the deep mysteries that are layed downe in scripture; for God hath laid down his will and meaning in the Scripture to the Sons of men in deep mysteries, and though most men understand the Letter, yet few understand the mystery, which is the cause of all those errors in judgement now amongst us; and of all that fighting both of tongues and hands, whereby so many men have lost their lives, and yet the truth more obscured; and the ancient Philosophers couched their truths under Riddles, that so none might understand them but such to whom God pleased to reveal them, which are those who live above this present world. So the ancient Poets delivered excellent truths under fables, of which this of *Virgil* was one.

Munere

Munere quinetiam lanæ (si credere dignum est)

Pan Deus Arcadiæ captam, te Luna, fefellit,

Per nemora alta vocans, nec tu aspernata vocantem.

By help of Wool (if it you will believe)

Pan the *Arcadian* god, did once deceive,

And caught the Moon; when to her he did cry

Out of the Wood; nor did she once deny.

4. What the operation of the Moon is in the Elementary world (and Philosophers must make use of their Philosophicall Moon in like manner, else they will bring their Hogs to a fair Market) may be clearly seen, if we look no farther then the generation of Man, in which thou mayest see a lively Epitome both of the operations of the Sun and her.

5. In the generation of all things in the Elementary world, as the Sun gives heat, so the Moon gives moysture, and that's the reason that the generation and growth of all things is performed by heat and moysture.

6. The truth of this is more cleerly shewn no where then in the Conception of Man; for the seed of both sexes being mixed, the Mother furnisheth the conception with

with excrementitious blood, called *Menstruis*, which she receives by means of what food she eats or drinks; which the Microcosmicall Sun in the Embryon by his heat compels into a mass, ferments it by concoction, and forms into the shape of a Man.

7. Just so for all the world the Moon doth in the Macrocosme; for by her swift circulation about the Earth, she receives the virtue of the Sun and the five Planets, from which like a Mother she gives nourishment and growth to things below, in the Elementary world.

8. The Earth like a Wombe receives the vitall heat of the Cœlestiall Sun, and the radicall moysture of the Cœlestiall Moon, which the Centrall Sun in the bowels of the Earth concocts (as the stomach concocts food) and makes it fit nourishment for the severall Ideas in the Elementary world.

9. Thus are all things in the Elementary world, both Minerals, Animals, and Vegetables, first formed in the Earth, till at last they live, and being alive, they grow to perfection, being nourished by the same breasts of the Sun and Moon. Heed this carefully in all Philosophicall preparations; if you do not forget it in the study of *Aurum Potabile*, you cannot do amisse.

10. Some Philosophers hold that the Microcosmicall Moon keeps her Court in the brain of Man, and that we conceive might probably give the first rise of that foolish opinion of *Aristotle's*, *viz.* that the brain was cold and moyst, and tempered and allayed the heat of the Heart; whereas there proceeds nothing from the Brain to the Heart, but onely one small Nerve, and the least childe in Anatomy knows well enough that it is not the

the office of the Nerves to convey coldnesse and moysture to the Body.

You see what low principles those which our Dons account famous men, were guided by, and that they understood the letter, and not the meaning of Philosophy.

Also, because they held the Microcosmicall Moon kept her Court in the Brain, that we conceive was the reason why such as are afflicted in the Brain, are commonly said to be Lunatick.

11. Onely take notice of thus much, and so we shall conclude this Chapter. That seeing the Moon so variously applyes, sometimes to this Star, and sometimes to that, seeing she is alwayes inconstant, alwayes varying; this is the reason of those inconstancies in all things here below, which the eternall and onely wise God hath caused to be, that so his people seeing no constancy in this

this world, should look for it in another world hereafter, when this shall be no more.

And thus much for this Chapter.

OF

CHAP. III.

OF

SATURN.

THose things which the Vulgar call Elements, are indeed and in truth nothing lesse but compounds mightily commixed, and that appears in that they are convertable the one into another, and are daily changed into one another; he that knowes not how to doe that, will never get *Aurum Potabile*; and according to the measure of this conversion proceeds all the varieties of things below in the Elementary world: for the Planets operate upon things below very variously, of which we come now to speak: And first we begin with *Saturn*, concerning whom

1 All know what an ill name he hath gotten amongst the Sons of men. He is called an infortune, nay, the greatest of infortunes, malevolent,

and a destroyer of Nature, and what not? If all the rest of the Planets had hired men to have spoken against him, they could not have given him worse language: yet as bad as they make of him, Nature can produce nothing in the Elementary world without his assistance; neither can Philosophers either make *Aurum Potabile*, or the Philosophers Stone, without his helpe.

2 It is confessed he is cold and dry, and therefore inimicall to both the Luminaries: To the heat of the Sun by his coldnesse, to the moisture of the Moon by his drynesse; but if you please to look a little further, you may see, especially if you put on your spectacles.

1 There must of necessity be some thing to counterpoise or ballance the heat of the Sun, and moisture of the Moon, or else there could not possibly be any Generation: All things upon the earth, must needs be as the earth her selfe is, *Ponderibus librata suis*.

2 The composition of the earth her selfe

selfe is made up of contraries, else it could not be a sutable place for the things in it: And if it be composed by contraries, it must needs be also maintain'd by contraries, which could not be, unlesse the influence of *Saturn*, or some other Planet, were contrary to the influence of the Luminaries.

3 It is impossible that either the heat of the Sun, or moisture of the Moon could be fixed, if there were not a Planet of a contrary nature to them both: And he is yet to goe to School to Philosophy, that knowes not that without fixation there cannot be Generation.

4 That there may be a harmony in the Creation, that so the Creation may stand and not fall by a composition of contraries, consider, that there is a sympathy as well as an antipathy between *Saturn* and the Luminaries; for he agrees with the Sun in drinesse, and with the Moon in coldnesse.

3 The Nature and disposition of *Saturn* was a little more wisely and excellently described by one in the Verses.

Nigra ſemi facies, tardus gradus, horrida barba,
Et cani crines, & membra æffeta ſenectâ:
Ingenio tamen ipſe bonus, nec inutile pectus
Conſilijs, conſtanſq; animi, prudenſq; futuri.

Black face, ſlow pace, with hoary beard and hair
Stooping with age, old *Saturn* doth appear,
But yet he wanteth not a ſpeciall braine,
Nor conſtant ſoule; good counſell doth remaine
Within his breſt, he wiſely can preſage
What is to happen in the worlds laſt Age.

4 *Saturn* chiefly Rules over the Earth by reaſon of his coldneſſe and dryneſſe, and therefore he cheriſheth its qualities, and helps it forward to ward

ward Generation: For,

1 He ſtops and ſtayes the beams of the Celeſtial Sun and Moon. You know Joyners make faſt their boards before they can plaine them; for nothing can be wrought upon unleſſe it be fixed, neither can any thing be produced by the beams of the Sun and Moon in the Elementary world, unleſs they be fixed.

2 His inimicallneſſe to the Sun and Moon by reaſon of contrariety of influences, conduceth ſomething to the putrifaction of things, and without putrifaction there can be no Generation, it being an old and true adage, *Corruptio unius eſt Generatio alterius.*

3 He ſtands the world in the ſame ſteed that the bones (over which he rules) doe the body of man; for he fixeth, ſetleth, upholdeth, and helpeth to maintaine all things.

Thus you ſee that *Saturn*, as much as they cry out againſt him for a deſtroyer of Nature, yet he is a helper of Nature in all her actions.

5 The Spleen anſwers to him in

the body of man, and so doth Lead amongst Minerals. We have spoken as much as is needfull to a Philosopher.

6 Because *Omne nimium virtitur in vitium*, we will not deny but *Saturn* hath his vices (and so hath *Jupiter* also, as we shall shew in the next Chapter) which that you may avoid in your Hermeticall works, we shall lay them downe here Physically; any Philosopher may apply so many as are needfull Philosophically.

1 He afflicts the body of man with coldnesse and drynesse, stirs up pernicious humours which have been long bred in the bodies of men, especially of old men: He stirres up madnesse, melancholly and paine in the joynts, paines and swellings of the Spleen, Ruptures, Foractures, and Dilocations, Feavers, Pestilence and Quartane Agues, Drowning and Shipwrack, Tooth-ach, Strangling, Poysoning and Witchcraft, Impurites in the act of Copulation, Barrennesse and Widowhood, Captivity and Beggery, these proceed

proceed from the malignity of the Star: And if he threaten death in a Nativity, he effects it one of these wayes, according as he is posited or joyned with other Starres; and by some of these means he may (if not prevented) spoyle Philosophicall preparations.

2 By his cold and dry quality he infects the very minde of man with Covetousnesse (and then he may well be called the greatest infortunate) Envy, Solitarinesse, Austerity, Dissimulation, Sadnesse, Grief, Deceit, and Sloathfulnesse.

Thus much for *Saturn*, and also of this Chapter.

CHAP. IV.

OF

JUPITER.

IT is well knowne to all that have studied *Astrology*, the Houses of *Saturn* are opposite to the Houses of the Luminaries, but the reason of this few know, *viz.* why *Capricorn* and *Aquary* are the Houses of *Saturn*. We shall clear this in the first place, that so we might make way for that which followes.

1. You may remember we told you in the former Chapter, that *Saturn* fixes the influences both of the Sun and Moon, and stops the unbridled motion of their beames; for though the Sun and Moon be the authors of all Generation, and growth, in that sence that the father and the mother are Authors of a Child; yet such is the unequall disposition of man, that unlesse their beams were qualified

qualified by the other Planets, they would be found to be little better then venomous, nay, perhaps the strongest poyson in the world. We intreat you not to mistake us, neither the *Astrologers* whom we honour, think we slander the Sun and Moon in the least. That is properly poyson which is inimicall to a particular individuall. For example, a Toad is poyson to a man, yet is it very good nourishment to a Duck, and a Duck fed with nothing but Toads and water, proves very good nourishment to a man. If you will not believe this, aske the next Musitian you meet, whether one concord will not sweeten two discords, and make them harmony.

2 As great a prevarication as there is between a concord and a discord in Musick, is there between *Saturn* and the Luminaries, therefore the Ancients, not without cause, place his mansions opposite to the Houses of the Luminaries.

3 We told you before that all things were fixed by coldnesse and dryness; the

the next peece of Ice you see will prove what we say is truth; therefore *Capricorn* a cold and dry Signe, is alotted for one of his Mansions.

4 But because there must be putrifaction of the one, before there can be production of the other, therefore *Aquary* the other house of *Saturn*, being hot and moist, makes them the fitter for putrifaction.

5 Pray to God to open the eyes of your understanding. *Hagar* could not see the Well before God opened her eyes: Neither could *Elisha's* man see the Angels which compassed him round about. We shall deliver you the whole truth briefly.

6 *Saturn* in *Capricorn*, and *Aquary*, fixes the beams of the Luminaries, *Jupiter* in *Pisces* putrifies them, *Mars* in *Aries* calcines them, *Venus* in *Taurus* makes them fruitfull, *Mercury* in *Gemini* indues them with a spirit; Is it possible an *Astrologer* should live half a year, and not give the Moral to this Fable?

7 But we must recall our thoughts

to *Jupiter*, who presently steps in and begins to putrifie what *Saturn* hath fixed, and that's the reason *Sagitarius* and *Pisces* were alotted for his Mansions, because they are contignous to the houses of *Saturn* in each side, and they cast Trine to the houses of each Luminary, whereby they assisting *Jupiter*, and *Jupiter* them, a putrifaction cannot chuse but be made, and being made, be turned to a very good use.

8 We care not greatly now if we tell you why *Jupiter* is called a fortune, he is a Star hot and moist in quality; or to speak more like Philosophers, is *Radij* hot and moist; for one Star is as hot and as cold as another: And because he agrees with the Sun in heat, and the Moon in moisture

9 Be but pleased to consider that the whole Heavens are divided into two Semi-circles, the one of which begins at the beginning of *Leo*, and ends at the latter end of *Capricorn*, or beginning of *Aquary*, which you will, and is called the Solar semi-circle; the other begins at the latter end of *Cancer*,

Cancer, and makes a Retrograde mo-
tion to the beginning of *Aquary*, fo
women use to fall backwards, and i
called the Lunar semi-circle.

10. Then doe but so much as con-
sider, that in the Solar semi circle, the
house of *Saturn* is *Capricorn*, cold, and
therefore contrary to the Sun, who
quickens by his heat; but *Aquary* in
the Lunar semi-circle is hot, contrary
to the disposition of the Moone;
wherefore *Saturn* stops and fixeth
both their beams, and causeth them to
putrifie.

11 We can teach men no bette
way what the wonderfull works o
God in the Creation are, then by
bringing them home to their own
bodies; and this was the reason tha
wise man, whom our Priests call
Heathen, we mean *Solon*, said, *The firs
step to knowledge was for a man to know
himselfe.* The meat being taken dow
into the stomack, *Saturn* fixeth it there
and putrifies it by meditation of th
Spleen, and turns it into such a nasty
loathsome, and venomous quality, a
woul

would turne the strongest stomack to
smell to; this loathsome stuffe *Jupiter*
takes and concocts againe, and by me-
diation of the Liver turns it into most
pure blood, which afterwards *Mars*
calcines, as we shall shew by and by.

12 We told you before that all
things were generated by the Sun and
Moon, then which nothing is truer;
yet are not the other Planets useless,
as we shall explain a little, because
upon this depends the key of the
whole work, as in the body of man;
for a plainer and more familiar exam-
ple cannot be; it is the Microcosmi-
call Sun and Moon which beget their
like, and cherish it being begotten;
yet they make use of certaine vessels
to ferment the seed of others to con-
coct it, of a third sort to keep it being
concocted, and of a fourth to cast it
out, just so for all the world doth the
Celestiall Sun and Moon in genera-
ting things here below, and so must
Philosophers also in their operations,
or else they will make nine pences,
and when they expect the harvest of
all

all their paines and care, they will set downe and scratch their heads with a paire of fools nailes: We dare presume the way will scarce ever be taught plainer; when you want any thing in your operation, look for it in your selves, you may sooner find a thing in the Epitomy, then in the Text.

13 Thus you see that whatsoever rayes the Luminaries let fall upon the earth; after *Saturn* hath fixed and putrified them, *Jupiter* by his friendly and temperate beams concocts them and from being venemous makes them wholsome and healthfull.

14 Indeed *Jupiter* performs the same office in the Macrocosm, that the sense of feeling doth in the Microcosme, by which sense all the rest of the senses subsist; and when that leaves any part of the body, the part of the body so left is dead: Now feeling consists of heat, coldnesse, drynesse, and moysture equally ballanced; and this plainly appears, that it is only accesse in some of the first qualities, which ar

are the objects of this sense; you cannot feele the weight of a feather, because it hath no excesse in weight; neither if heat and cold be equally tempered in any subject, are they discerned by feeling; just so *Jupiter* by his equall temper, preserves the same harmony in the Creation. This is enough to a Philosopher.

15 But *Jupiter*, as great a fortune as they make of him, hath his infirmities also as well as *Saturn*, and those shrewd ones also, such as will as soon, if not sooner, spoyle your Hermetical operations, as those of *Saturn*: We shall give you them in a Physical way, as we did the former (*Nam nobis nudis non datur venia promere verbis*) or at least-wise so many of them as may be applyed to our Philosophicall intents.

1 He causeth all diseases of the Blood, especially inflammations, as Pleurisies, Quinseyes, Inflammation of the Lungs, *&c.*

2 He causeth wind in the body, especially such as proceeds from too much

much air mixed with the blood.

3. He causeth blastings with lightning, that's the reason the Poets attributed thunder, and lightning to him.

4 He causes all diseases of heat and moysture.

5 He causeth hypocrisie and dissimulation, a couple of bad qualities in a Philosopher.

6 He causeth inordinate lust.

7 By stimulating matters to Generation before the due time, or before they are sufficiently cleansed and purified, he often produceth monstrous conceptions, and as monstrous births, both in the Microcosm, and in the Macrocosm.

And let this suffice to have spoken of *Jupiter*.

CHAP

CHAP. V.

OF

MARS.

Mars though he be commonly called an infortune, yet if his operations be heedfully viewed, you shall find him as helpfull to Nature, and by consequence to all hermetique preparations (of which *Aurum potabile* is one of the greatest, neither shall it yeeld in dignity to any, the Philosophers stone excepted,) as any of the rest of the planets, and indeed if we should speak the truth, we must tell you really we do not know that the influence of one planet is more necessary then the influence of another, but to come home to *Mars*, who else would be angry, we desire you to consider.

1 After *Saturn* hath fixed and purified things in Nature, and *Jupiter* layed the foundation of their Vegetable growth, *Mars* comes in and blowes the

Bellowes hard, that so he may increase the heat, and this doth a Philosopher two notable good turnes.

1 It calcines his matter, that so by a second production it may be made better then it was at the first. An Alchymist will tell how much calcin'd Vitriol is stronger then crude; and a Sope-boyler can tell you how much calcin'd Ashes are stronger then others.

2 It urgeth on all things to motion, and by Philosophicall motion Philosophicall time is found out, even as the time of the day is found out by the seeming motion of the Sun: This you will confesse to be a truth, if you doe but consider, that when you are angry, your thoughts are swifter and quicker by half, then they are when you are pleased. But to proceed.

2 *Mars* clarifies that putrifaction which *Jupiter* causeth in his digestion, and makes all things fluid in the body of man. There is scarce a Physitian breathing, though he be never so great

great a Dunce, but he knowes this well enough, that the blood in our bodies is clarified and made fluid by Chollor; and if he doe so in the Microcosm, Philosophy will teach any one that knowes what it is, that it must of necessity doe the same in the Macrocosm.

3 By his heat he is assistant in distributing vital heat to the Creation, and urgeth forward the motion of the rayes of the Sun; this we suppose to be the reason why Astrologers say, *He is the Suns Captaine Generall*, and why the Sun is exalted in his house; It is pity Astrologers study Philosophy no more, that they might the better be able to give a reason for their own Principles.

4 Because he is hot and dry, he is Diametricall opposite to the operation of the Moone, and therefore he calcines and clarifies the radicall moysture both in the Macrocosm, and in the Microcosm; he also causeth it to keep its Center, that so it may not dissipate it selfe too much, or in plain

tearms, exhauſt it ſelfe all in ſeed; nay more then that, that which will ſeem ſtranger, it fortifies radicall moiſture, by oppoſing it, for indeed, without oppoſition the world could not ſubſiſt, becauſe it conſiſts of contrarieties; and therefore the one muſt needs ſtrengthen the other, and cauſeth it to make head againſt what oppoſeth it; and this need be doubtfull to none that ever ſate ſtill and blowed the fire.

5 As all things are bred and generated by heat and moyſture, as they are fixed by coldneſſe and dryneſſe, as we told you before: So in the vegetable Generation in man, there muſt needs be ſome exſuperance or abounding, this *Mars* by his heat exhales, and converts into excrements, that ſo they may be caſt out from the pure.

6 He heats and quickens the powers of the other Planets, and ſtirs them up to action; he is amongſt the Planets like a Criminall Magiſtrate in a Common-wealth, he puniſheth their ſlackneſſe, and ſeeth they be not idle.

7 We

7 We care not greatly if we give a reaſon why at the firſt *Mars* came to be called an infortune, or at leaſt-wiſe what we conceive to be the reaſon, which is this, Becauſe by his congruity with the Sun he either increaſeth the vitall ſpirit in quantity, or maketh it too hot in quality; a ſtrange poſition; let us ſee if we can make it good. To effect which, conſider,

1 That there might be no confuſion in thoſe active cauſes, the firſt Principles, becauſe they are contrary the one to the other, and therefore knowne Enemies; but that all things may flow from one head, as God is one, therefore God drew all the force of working, and virtue of begetting into one narrow round compaſſe, and this is that which we call the Sun.

2 This he placed in the Centre of the Creation, that from thence his virtue might be ſent out, ſpread, and beſtowed equally about the world, to make one generall heat, light, life, nature, and cauſe of all things.

3 God caſt in the knowne foure

fighting enemies, *viz.* The Elements, and ſet all the reſt of the Creation in a reſtleſſe race too and fro, this way and that way, that ſo by their various influences upon contrary qualities, there might be a continuall change of things here below, that ſo man ſhould Centre in nothing but in God himſelfe, when he ſees all other things are ſubject to change.

4 After God had done ſo, he created man after his owne Image, and infuſed a ſpirit into him, cloathed with a fine windy coat of the cleaneſt ſuper-celeſtial Aire, from that place which Philoſophers call *Æther*, if you will from the third Heavens.

5 In the Generation of man, when our life in the luſting parts thereof, is by the bellowes of thought ſtirred up and moved to action; it ſends forth out of every part of the body the hot naturall ſpirit, or breath of begetting cloathed with a Garment of ſeed, which is cut out from the dewy part of our meat, ready to be turned into our own like, if not already turning.

6 Give

6 Give us leave here a little by the way, to have one word or two with *Ariſtotle*, who is not aſhamed to aver That the ſeed of man is an excrement, whereas if it were our buſineſſe in hand, we could eaſily prove that it is the beſt juyce in all our body, and the fineſt workmanſhip which is made of all our food, and that's the reaſon the immoderate uſe of Venery weakens Nature ſo much. But to proceed.

7 This fine Oyle or food of life after it hath remained forty dayes in the double naturall heat of the begetting ſpirit and the womb, is formed and faſhioned into the ſhape of a man.

8 Now is radicall moyſture at its full growth and perfection, and daily decreaſes, even to the time of diſſolution, for the Child in the womb is put over by Nature for the reſt of its nouriſhment, to the Menſtru's of the mother, and ſhe can add nothing to the food of life, if ſhe could, a man might live for ever, ſhe onely adds to the increaſe of the body.

9 As mans body lives by food, ſo

doth the ſpirit alſo, and conſumes the radicall moyſture, which is indeed its proper food, and when it hath conſumed that, ſometimes it conſumes the body alſo, as is evidently ſeene in Hectique Feavers.

10 To make this evident by an example; No longer then you add combuſtible matter to the fire, no longer will that burn, but goes immediately out, ſo ſoon as that is conſumed, even ſo the fine Ætheriall ſpirit of man feeds upon that fine fatneſſe which is indeed its food, and in truth his tye to the body of man, which is commonly called radicall moyſture; and when he hath conſumed it, away flies he as faſt as he came, and leaves his old Hoſt at ſix and ſevens.

11 Then we intreat you to conſider, and ſo we have done, that if the vitall ſpirit be not great, a little radicall moyſture will ſerve the turne, for its food, and out of the ſlack working of them, ſmall ſtore of refuſe breath and ſmoke ariſeth, to make any great need of freſh and open aire to cleanſe and feed them, as it appears in Flyes, which

which live all the winter without aire; but if the vitall heat be great and lively, great ſtore of radicall moyſture is required to feed it.

12 Thus you have the reaſon, as we conceive, why *Mars* was at the firſt accounted a malignant, becauſe he increaſeth the violence of the vitall heat, and thereby the ſooner conſumeth radicall moyſture, to which he is inimicall, and ſo cauſeth death. But to proceed.

8 *Mars* hath alſo his faults in all Philoſophicall preparations, and thoſe not a few; we ſhall give them Phiſically, as we did the former, and leave every man to be his own Interpreter; and we ſhall be pretty large in them, becauſe they are more ſubject to Philoſophicall operations, or at leaſt Philoſophicall operations are more ſubject to them, then to the faults of all the reſt of the Planets, for by his intemperate heat and torrid dryneſſe, he cauſeth many vices both to the body and mind of man, as alſo to Hermeticall operation, which you may eaſily perceive by what followes.

1 *Warre.*

1 *Warres.*
2 *Brawling.*
3 *Contention.*
4 *Violence.*
5 *Enmity.*
6 *Disgrace.*
7 *Banishment.*
8 *Losse of Virginity.*
9 *Adultery.*
10 *Sodomy.*
11 *Incest.*
12 *Abortion.*
13 *Perfidionsnesse.*
14 *Anger.*
15 *Rash actions.*
16 *Breaking of Vessells.*
17 *Over heat.*
18 *Impatience.*
19 *Theft.*
20 *Perjury.*
21 *Wounds.*
22 *Mutilation.*
23 *Slaughter.*
24 *Rapine.*
25 *Barrennesse.*
26 *Torments.*
27 *Feavers.*

28 *Wounds.*
29 *Ulcers.*
30 *Burnings.*
31 *Danger by* { *Fire.* / *Iron.* / *Violence.* / *Pride.* / *Prating.*
32 *Sentence of the Judge.*
33 *Precipitations.*
34 *Hurt by foure footed Beasts.*

If you doe but consider, That *Mars* can operate no otherwise in the Microcosm, then he doth in the Macrocosm, the meaning is easily understood.

CHAP. VI.

OF

VENUS.

THe chief operation of *Mars* in the Common-wealth of Nature, is by his heat to prepare and calcine matter for ſeed, which *Venus* comes afterwards, which by her kind moiſture makes fruitfull; and this is the Morall of thoſe Poeticall Fables of the adultery of *Mars* and *Venus*, becauſe they are both ſo infinite neceſſary, both for the making of ſeed, and Generation of man; for as *Mars* by his exceeding heat and dryneſs tends but little to Generation, but burnes rather than cheriſheth, calcines rather then quickens, ſo *Venus* being cold and moiſt, tends not at all to Generation, without the help of *Mars*; for all Generation is performed by heat and moiſture.

Let us now ſee a little Philoſophically how we can make *Mars* and *Venus*

nus agree in Philoſophicall preparations, and we will give it you onely by a parallel taken from our own bodies, therefore be pleaſed to conſider,

1 All the quoile and fighting in a mans body which cauſeth him ſometimes to be merrie, ſometimes ſad, ſometimes loving, ſometimes hating, ſomtimes joyous, ſomtimes grievous, ſometimes angry, ſometimes pleaſed, ſometimes ſick, and ſometimes in health, together with all the other changes in a mans life, proceeds from the fighting and quarrelling of thoſe foure firſt knowne enemies within him, *viz.* Heat, Coldneſſe, Drineſſe, and Moiſture, and he that knowes how this comes to paſſe in man, who is a perfect and compleat Microcoſm, may eaſily know how this comes to paſſe in the world, and what the reaſon is that men fall out, and fight, and kill one another; whereas nature teacheth men to love & preſerve one another; and he that knowes it in the Microcoſm, or Macrocoſm, and knoweth it not in Philoſophy, is not like to be taught by us.

2 Theſe

2 Theſe foure firſt Principles, or noted Enemies, which you will, which can never be reconciled if the ſtrength of one of them be never ſo little greater then the ſtrength of his fellowes, he ſubdues, digeſteth, and turneth them into his owne Nature, he eats them up, and is ſtrengthned by them.

3 But if his unlikes and contraries be equall in power with him, and ſo prove his matches, then neither devoureth each other, but both ſtand amazed and dulled; and this is that they call an equall mixture of the foure firſt Principles, and by this equall mixture our life and health is maintained.

4 For example; Fire which is very hot, and ſomething dry withall, and water which is very cold, and moiſt withall, if both theſe be in equall power in mans body, they dull the violence of one another, but neither of both can be loſt or deſtroyed, but if this water by heat of the fire (it being too ſtrong for it) be turned into

into aire, then it is partly like the fire, and if it be not friendly to it, yet at leaſt-wiſe it is its weaker foe, and ſo yields to it, and ſtrengthens the nature of the fire, for all Alchymiſts know, that the more aire you give the fire, the more fairer it burns; but if this aire gets more watery moiſture and coldneſſe, as is clearly ſeen in miſty and foggy weather, it will eaſily overcome the fire, and eat him up, and that's the reaſon foggy weather makes men cough, by breathing in a moiſt aire.

5 Now the harmony of the world conſiſts by a conſent or dulling of the foure firſt famous Enemies, even as Muſick is a harmony made by conſent of concords, and diſcords; for when this harmony between the foure firſt Principles, is in the leaſt broken, they begin to ſtir and fight and ſtrive for ſuperiority, till at laſt one conquers the reſt; this is that which in our bodies we call paine and diſeaſe.

6 At laſt when one firſt Principle gets the Lordſhip and dominion over all

all the reſt, he turns them all into his own nature, and then the old conſent and knot of life is broken, loſt, and ſpoyled, and ſtill goes downward till man return to the earth from whence he came.

7. To give you an example of this in a dead man.

1 When the breath is out of the body, the naturall fire waxeth lukewarm preſently, and in a ſhort time is devoured by aire.

2 The aire preſently waxeth thick, cold, and watriſh, putrifies, and by putrifaction breeds a Generation of Vermine, and preſently vaniſheth in a watry filth.

3 The water waxeth dry and heavie, and ſtill dryer and dryer, till it be all devoured by earth, from whence man ſet forth at beginning.

We have now ſhewed, and we hope ſufficiently too, the Reaſons of the oppoſite qualities of *Venus* and *Mars*, ſeeing unleſſe they were oppoſite, and equally oppoſite in the acting and generating of things here below, the world

world could not multiply. Come we now particularly to ſhow you what the Office of *Venus* is in this our Hermeticall medicine.

1. We deſire you to take notice, that you here have the reaſon why *Venus*, being a cold planet, ſhould be the Author of generation ſeeing all generation is cauſed by heat and moiſture. The heat of *Mars* fitteth the Elementary world for her cold and moiſt influence, that ſo the ſecond production of things, by nature might be better then the firſt.

2. As the Celeſtiall Sun makes uſe of the heat of *Mars* to calcine things and fitt them for procreation, ſo the Celeſtiall moon in like manner makes uſe of *Venus* to moiſten them, that ſo they may be fitt to generate and thats the reaſon the Poets faigned *Venus* to be born in the Sea, becauſe the Ancients held the Centrall or Terreſtiall Moon to be there.

3. Conſidering what an antipathy there is between *Mars* and *Venus*, and yet what a ſimpathy they hold one

with another in generation, you may easily find out the reason of that simpathy and antipathy of things generated.

4. If you take notice how all things are bettered by a second Generation, and that so palpably (or else what need a woman boyl water and Oat-meale to make Pottage) what need any man question but that *Aurum Potabile*, yea and the Phylosophers Stone also is attainable.

5. As there is one sort of heat wich cherisheth, and another sort or measure whch burneth, so there is one certaine measure of moisture also to be observed both in generating and nourishing; for too much moisture in hermeticall preparations will spoile all, for *Omne nimium vertitur in vitium*, this just and certaine measure of moisture, *Venus* by most held to give to the world, and therefore she obtained the name of a fortune.

6. But as great a fortune as she is held to be, she may doe mischeifs enough, if not heedfully looked too; for

for she makes mens bodyes very voluptuous, cowardly, immodest, much given to women, and alwayes averse to study, unless it be in such bookes as are in sheets.

7. If she must be a fortune because she furthereth Generation, then is *Mars* a fortune as well as she; for he adds heat, as well as she adds moisture, he tempers her moisture, as well as she tempers his heat.

8. However, this is true enough, that as Magistrates in a Commonwealth leave inferiour businesses to be acted by their Substitutes, of which they have divers in Authority under them; so in matters of procreation, and increase, the Sun leaves the matter of heat to *Mars*, and in matter of moisture the Moon leaves it to *Venus*. He that is a Philosopher knowes well enough how by the Sun and Moon to rectifie the errors or neglects of either Substitute, and can goe boldly to the Sun and Moon at any time for redresse, and shall never be denyed Justice.

9 And here by the way you may see in what an equal ballance Nature governs things; and from thence you may sore a little higher, and know what Government is best pleasing to the God of Nature: If Kings and Magistrates would Governe so, what gallant lives might men live upon Earth? But the contrary appearing, bids the Sons of wisedome expect and hope for Heaven, where all shall be amended.

To proceed.

10 As the Sun gives vitall heat to the Creation, which stirres up to action in Generation, and the Moon moistens the rayes of the Sun, least he should burne rather then comfort; and again the Sun heats the rayes of the Moon, least they should conjeale rather then moisten: Just so for all the world it is betwixt *Mars* and *Venus*, in respect of multiplication; for just as the Sun and Moon generate, so *Mars* and *Venus* multiply; and that *Mars* and *Venus* have this multiplying

multiplying quality, appeares in this, in that their bodies are nearest the Earth, amongst the other Planets.

And thus much may suffice for this Chapter.

CHAP. VII.

OF

MERCURY.

WEE are now come to treat of *Mercury*, and having looked up and downe for him, we could not find him, which made us think at first he was run away from us, as he did from the Alchymist; but after we had made a little more diligent search after him, we quickly discovered him, and then we found he was every where.

1 We found him in Gold, and then he was pure *Sol*.

2 We found him in *Luna*, and there he was pure Silver.

3 We found him in Lead, and then he was pure *Saturn*.

4 We found him in *Jupiter*, and then he was pure Tyn, *&c.*

Whilst we were admiring at his versattill Nature, and how volattill he

he was, and yet we had read long agoe in the works of many Astrologers, that *Mercury* assumed the nature of every Planet he was joyned with, or aspected to, and we understood the letter of it well before, but never the mysticall meaning till now, which made us conceit that many Histories had Philosophicall mysteries in them. But whilst we were deeply considering this, in came a company of Philosophers, and their businesse was to seek *Mercury*, as we did, and because he was so volattile and unconstant, making fooles of such as are fooles; but alwayes obedient to the Sons of wisedome, we resolved to take diligent notice how they caught him, and what they did with him after they had caught him.

And here we saw most wonderfull strange, and mysterious things, such as it is not lawfull to speak plainly, at leastwise till such times as plaine dealing comes again to be in fashion: Yet we shall relate very truly what we saw, if they seem Riddles, look after

the meaning of them, as we did, you have the same means we had, and if you are no idler in Hermeticall studies then we have been, there is no question but you may as easily catch him as we have done.

But let us return again to the Philosophers whom we saw searching for *Mercury*.

1 We saw them search for him in the fire, and there they found him and calcin'd him with his like, and fixed him, neither did he once offer to fly away, but followed readily, and did whatsoever they commanded him, because they went to work with him in a naturall way.

2 We saw them search after him in the aire, and there also they found him, and mixed him with his like, in equall weight and proportion, there also they fixed him with ease, and without any reluctancy, and put him in their pockets, and did what they pleased with him.

3 Wee see them seareh for him in the water, and there they

they found him, and by mixing him with his like, they fixed him with ease and pleasure, and made him their servant, neither did he once gainsay.

4 We saw some other most wonderfull things almost incredible, yet most true.

1 We saw them calcine fire.
  1 Into aire.
  2 Into no aire.
2 We say them boyle aire.
  1 Into water.
  2 Into no water.

We had also the happinesse to see how they did this, and how they made *Aurum Potabile* when they had done it, but in plainer tearms it must not be revealed, nor upon our credits never will.

We have now shewed you what the Nature of *Mercury* is, amongst the Elements, and Elementary body, and how Philosophers deale with him: We shall now in a few words declare to you what he is in the Heavens, and leave you to busie your brains about the

the harmony between them, and so we shall conclude this Section.

1 He is changed into so many qualities, as he meets with Stars, yet because naturally he rules over reason, he makes their influence rationall to the Sons of men, indeed he causes that harmony which is between the motions of the heavens, and mans body; therefore the Poets called him, *The Messenger of the Gods*, and say, that he brought down the will and command of the Gods to the Sons of men, which if you will construe Philosophically, and without prejudice, it is no more then thus.

1 The Sun gives vitall heat to the Creation.

2 The Moon gives radicall moisture.

3 *Saturn* fixeth this, and putrifies it.

4 *Jupiter* turnes it into nourishment.

5 *Mars* calcines it.

6 *Venus* makes it fruitfull.

7 *Mercury* makes it rationall.

A

A word or two to prove the last would not doe amisse, and in so doing we will not exceed the dimensions of mans body: Therefore consider,

1 If you cast an eye upon your owne bodies, you shall find that *Mercury* causeth such a penetrating and acute humour, which stirres up the mind of man to contemplation, and inquiry after the Reasons of things, and this is that causes that imbred desire of knowledge which is in the Sons of men. And this appeares plainly to be a truth, if we doe but consider, that the stronger *Mercury* is at the Nativity of any, the more thirsting desire they have after Knowledge.

2 He stirres up all the spirits to action and motion, which causeth those various fancies in the body of man, the variety of which seeks after the variety of knowledge of things, and finds them being sought for,

for, the which *Saturn* fixeth, being found, and that's the reaſon Aſtrologers ſay *Saturn* and *Mercury* are ſuch friends.

3 The Excellencies which *Mercury* beſtowes upon the World we have ſhewed:

We ſhall onely ſpeak a word or two of what inconveniences he bringeth to the body of man, and if you can find them readily in the Epitomy, you may eaſily find them in the Book.

1 In the body he cauſeth
- Madneſſe,
- Doting,

And all Diſeaſes of the brain, which diſturb reaſon, all diſeaſes of mind. In the body
- Coughs,
- Falling Sickneſſe,
- Appoplexy *&c.*

2 To the mind he gives
- Folly,
- Lying,
- Unſettledneſſe,

Un-

- Unfaithfullneſſe,
- Evill thoughts,

And as bad actions; from whence many times ariſe many Calamities.

So much for the Second Section.

SECT.

SECT. III.

OF THE INTELLECTUALL OR, ÆTHERIALL WORLD.

WEE told you in the beginning, That God had Created a Three-fold world, Elementary, Celestiall, and Intellectual, which last is the highest in dignity,

dignity, and thrice happy is he that attaines to the right knowledge of it. This he whoever intends to attaine the Divine Mysteries in Philosophy, must not be ignorent of; for,

1 Of these three worlds every inferiour is Governed by its superiour, and receives all its power and virtue from the influence and rayes thereof; for God the great first being, and chief worker of all things, governs the Celestiall world by the Intellectuall or Ætheriall: The Stars keep their constancy in motion by the mediation of the Angels; and he governs the Elementary world by the Celestiall Elementary bodies, whether vegetable, animall, or minerall, are governed by the Stars. One summer and no more winters, are sufficient to testifie the truth of it.

2 Consider, that the vertue and knowledge of all Elementary things comes to us from God by degrees, by many and equall steps which we suppose God did in mercy to man, that so by the same progression we might climb

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climb up to the knowledge both of our God, and our ſelves; for the virtue of all things comes from God to the Angels, from the Angels to the Stars, from the Stars to the Elements, and Elementary bodies.

3 The ready way for man to climb up to the top of this knowledge, is by the ſame ſteps and degrees this knowledge comes downe unto us, beginning at the lower end of the ladder, *viz.* the Elements, and climbing up by ſteps to the top, *viz.* the Intellectuall or Ætheriall world: But withall have a care one foot be faſt beforc you remove the other; we mean, take heed of building upon rotten foundations, believe nothing becauſe we or others write it, but examine it firſt, whether it be poſſible in nature or not, if not, there is ſome myſticall meaning in it, ſearch that out diligently. And now you ſee the reaſon of this our method.

4 As

4 As there is a unity in God, ſo is there one entire unity alſo in every one of theſe three worlds; for as in Divinity, all points are tryed by a Trinity in unity, and a unity in Trinity, in a Divine way, (we confeſſe we are miſtaken, we ſhould have written, they ſhould be tryed, indeed they are tryed by generall Counſells and Synods, and Committees for Plundred Miniſters, the more is the pity.) So in Philoſophy, all things are tryed by a Trinity in unity, and a unity in Trinity in a naturall way: The unities in the three worlds are theſe.

1 In the Intellectuall or Ætheriall world, is on ſupream intelligence, the very *Anima mundi*, the firſt Creature and fountaine of all lines, *Michael* the Arch-Angel, whoſe name in the Scripture hath ſo often puzzled our dull-headed Prieſts.

2 In the Celeſtiall world there is

one Sun, the Author of Generation and preservations in the Elementary world, the giver of life, light, and motion to the Creation.

3 In the Elementary world there is one Philosophers Stone, the instrument of all Naturall virtues, having the quintescence of the virtues of all Elemntary bodies compacted in it selfe.

5 There are three Arts to find out these three unities, their mysteries, and divisions.

1 Naturall Philosophy.
2 Astrology.
3 Divinity.

1 The Naturall Philosopher seeks after the virtues of the Elementary world, and the various mixtures of naturall things, enquires into their causes, effects, times, places, fashions, events, the whole, and every part of the whole, and how they are produced

ced by the Elements.

2 The Astrologer is well versed in every part of Naturall Philosophy, and from thence searcheth out the motions and course of the Celestiall bodies, and what their effects of their influence is upon the Elements, and Elementary body.

3 Then comes the Divine, or at least-wise he should come, and from both the former Arts, being admirably skill'd in them both, teacheth what God is, what the Spirit and Soula of man is (for the one of them is Ætheriall, and above the Celestiall world,) what an Angel is, and what Religion is, and how a man should glorifie God in all.

6 The last of these is our present Task in this SECTION, in which, that we may be methodicall, be pleased to Consider, That before you attaine to the Heavenly Knowledge of making *Aurum*

Potabile, here are belonging to this Intellectuall or Ætheriall world.

1 Some things to be known.

2 Some things to be practiced.

Of both which, so much as is necessary for these our present occasions, we shall lay downe, and afford each of them a Chapter by it selfe.

CHAP.

CHAP. I.

OF

Intellectuall or *Ætheriall*

Knowledge.

THat God doth some things extraordinary, over now in this declining Age of the world, is a truth so manifest, that we suppose no Clergi-man now living, be he Episcopall, Presbyterian, or Independant, we suppose will once offer to deny: As also, that God out of grace and love to those that fear him, bestowes many influences or beames of Heavenly knowledge upon such, more then upon others; which made a great Philosopher say, *The Judgements of*

the Lord are a great depth, yea, I have infinitely admired at Divine providence, in my greateſt misfortunes; for I alwayes had the protection of our great Creator at hand, and the Angel of the Lord of this Treaſury have been alwayes my keeper. And a little after he ſaith, *So great bleſſings have I received from the moſt high God our Creator, that it is impoſſible not onely for my pen, but alſo for my mind to comprehend. God ſcarce ever conferred to any mortall man greater things then he hath done upon me.* And a little after that, he ſaith, *Thou that deſireſt to attaine this Art, in the firſt place put thy whole truſt in God thy Creator, for it is a vaine thing to truſt in Princes, they are but men, ſeeke God by prayer, and then aſſuredly believe that he will not forſake thee; for when God knoweth that thy heart is ſincere, and thy whole truſt is put in him, he will by one means or another, ſhew thee a way, and aſſiſt thee in it, that thou ſhalt obtaine thy deſire. The fear of the Lord is the beginning of wiſedome.* And truly this we can ſay by experience, that had

had it not been for Divine providence in inſtructing us in a ſpeciall way, but in what manner we know not, we had never attained to it our ſelves: We wiſh that we had ſo much wiſedome and affection, that we could render due thanks to him.

This is ſufficient to prove that there is an Ætheriall or Intellectuall knowledge requiſite to ſuch as intend the ſtudy of this deep Myſtery. We are not writing Divinity, as we told you, but Philoſophy, therefore expect not that we ſhould teach you what God is, nor of what materialls the body of Angel conſiſteth, *&c.* we ſhall onely meddle with Divinity ſo far forth as it is of neceſſity to be knowne and acknowledged of ſuch as intend the ſtudy of *Aurum Potabile*, in which ſtudies thou muſt diligently weigh:

1 That there is one God, a unity in the Godhead, and a Trinity in that unity; for in the right knowledge of this depends all the knowledge of the Saints, both in this world or that to

come. This is the key of all knowledge, which alone must let thee in to the secret Chambers of wisedome and knowledge here, and eternall glory hereafter. We confesse we have heard much talk, both in Pulpits and out of them, of a Trinity, but all the reall knowledge we had of it, we had it from God himselfe: Yet in this let us give you a Caution or two, if it be three, it makes no great matter.

1 Take heed of making Riddles of the Trinity, in thinking of it some strange and unheard of thing that never was known nor never can be; for if thou art a Saint thou art united to the father by the person of the Son, and the Spirit dwelleth within thee; therefore God who is goodnesse it selfe, will not deny thee the knowledg of himselfe; *For this is eternall life, to know him the onely true God, and Jesus Christ whom he hath sent*; and the way how to come by this knowledge, thou hast, *Jam.* 1. 5. *If any of you lack wisedome, let him ask of God that giveth to all men liberally, and upbraideth not, and it*

it shall be given him.

2 Do not make non-sense of the Trinity, by conceiting the Trinity to be 3 severall persons, as we are, as the Papists doe, who faigned God to be an old man sitting in Heaven, with long armes that can reach all about the world, and Jesus Christ a little boy sitting at his right hand, and the Holy Ghost a Dove sitting between them. It is very like *Athanasius* was of this opinion, when he made that non sensicall thing which he called his Creed.

3 Above all things beware you deny not a Trinity in unity, and a unity in Trinity; for that overthrowes the foundations of all Philosophical operations whatsoever; for if every hearb consist of *Sal*, *Sulphur*, and *Mercury*, and yet be but one Hearb, is not there an Emblem of the Trinity in unity? And before you know how to joyne and separate these, you can never attain the making of *Aurum Potabile*.

This was delivered by a gallant Philosopher, who wrought like himselfe,

selfe, in these tearms, *There is one God, of this one God the Son is begotten, one produceth two, two have produced one Holy Spirit, proceeding from both; thus was the world made, and so shall be the end of it. This is the first Principle in Divinity thou must not be ignorant of.*

2 Although the true understanding of the first Chapter of *Genesis* be the radix and ground-work of all the knowledge in the world, and the deep mysteries of it understood by few, if by any, yet something of it must be known by him who intends the effecting of this Medicine: We desire of God to direct us in this so hard a task, that we may wright with such discretion, those men which can use it, and are worthy of it, may see the truth, and the rest may be blinded. The wisest way we can direct you in, is this, Compare what we wright, with what the Spirit of God did indite in that first Chapter of *Genesis*, and see how they agree.

The first beginning of all things which the Scripture tells you, was *without*

without form, and void, which Authors call *Chaos*, or confusion, was a Divine work of the Trinity, performed in a most wonderfull and unconceiveable manner, before there was any such thing, as Nature created the distribution of this into this present glorious form in which now it is, was acted by the Spirit of God in such a way as we conceive God hath in no wise hid from the Children of men, neither is it out of their capacity, as the former was, therefore we conceive

1 In the beginning the onely great and wise God exalted the Quintessence or purity out of the *Chaos*, and having circled it round made it the outmost bounds of all things: This being pure, can indure no impurity, and therefore keeps all impure things within it selfe, and in its proper bounds; this is that *Aristotle*, as we suppose, and from him our Divines call *Calum Empyreum*, which they say is the seat of the blessed soules, if a man were so mad as to believe them. It is a strange thing men of that Coat

should

ſhould ſay *Ariſtotle* was a Heathen, and yet teach ſuch notions for pure Divinity.

We ſhall onely relate one ſtory which one of us heard from a Prieſts mouth in a Pulpit, who taking occaſion to ſpeak of the Imperiall Heavens, affirmed, *That they were ſquare, and therefore he ſaid a ſquare form was the exacteſt.* We wonder how he came by that notion, conſidering a round form is the firſt in forms. Is the Preaching of ſuch notions the way to convert ſoules? Or doth it deſerve Tithes think you?

2 But to proced. After this, God lifted up the pureſt ſubſtance of fire (for one fire is purer then another, as we ſhall ſhew by and by) above all things, and placed it next unto the pure quinteſſence, above deſcribed.

3 God kindled a fire in the midſt of the *Chaos*, in the very Centre of it, and this is that we commonly call the Sun, which diſtilled up thoſe moſt pure waters which were next to the former

former pure fire deſcribed; this we conceive to be that which is commonly called the Chriſtalline Heavens; for the true meaning of ancient Philoſophers being not underſtood, and *Ariſtotle* muſt do ſomthing to get him a name, having all the ſtudies of Philoſophers, ſo far as the Conqueſt of *Alexander* the Tyrant extended, delivered to him, and he reading as much in an houre, as would coſt a wiſe man two year to underſtand, invented this name of Chriſtalline Heavens, which is now quoted as a piece of Divinity.

4 The dry Land began now to appear, and becauſe there is alwayes an inimicalneſſe in contraries, each firſt Principle retired cloſe to it ſelfe, from thence, as alſo from the influence of the Sun, were the Centrall fires kindled in the worlds. We hope we may uſe the name worlds in the Plurall number without offence, becauſe the Scripture doth it, as may appear if you read, *Heb.* 1. 2. & 11. 3.

5 Becauſe

5 Becauſe the moſt pure fire hath obtained the uppermoſt part in the Firmament, the moſt pure waters are condenſed and made thick under it, and that they may be ſtrongly ſetled and fixed there, there is a Celeſtiall fire more corrupt then the former, which was Ætheriall exalted, which keeps them from falling downe, ſo that they are ſhut up betwixt two fires and the Heavens.

6 The Centrall fire in the worlds never ceaſeth working, but is ſtill diſtilling water into aire, which becauſe it cannot exceed its bounds, is turned agen into water, and this is that which cauſeth rain, ſo that there is a perpetuall circulation in the Elementary world.

Thus you ſee

1 The fire preſerves the Earth that it be not drowned nor diſſolved by continuall flux of water upon it.

2 The aire preſerves the fire that it be not extinguiſhed.

3 The water preſerves the Earth that it be not burnt.

We

We ſhall only propound two things more, aud ſo conclude this ſecond point of Ætherial Knowledge.

1 Give us leave to anſwer one frollick of *Van-Helmont*, who goes about to prove vacuity in the aire, which if there were, all the waters upon earth would have been diſtilled and reſolved into aire; but the ſpheare of the aire is full, and alwayes filled with the diſtilling of water by the Centrall fire, which when it is over-burdened returns back again upon the earth by raine, ſo that the reſt of the waters being kept downe by the aire, are rolled about the earth. This is a wonderfull myſtery we ſhould not leave you ignorant of, for

1 The Centrall fire in the Earth is alwayes kept vigorous by a univerſall motion.

2 Being thus kindled alwayes warmes the waters.

3 The waters being warmed are reſolved into aire.

4 The

4 The aire compresseth and keepeth downe the residue of the waters, and also the Earth; so that according to reason, it is impossible that the earth, as heavy a body as it is, should move out of its place. And thus is the world maintained in a naturall way, by the infinite power and wisedome of an Almighty God.

2 The second thing we thought good to give you notice of, is this, That from the way and manner of the first distribution of the Elements, and according to that example all Philosophicall distillations whatsoever have been invented. What we have written is that which gave being to their Rules.

And let this suffice for the second Point.

3 The knowledge of that imbred corruption which is in man, as also the cause of it, ought to be known. The

The first cause of it is manifestly Originall sin, whereby the whole bodies of men are depraved, but not their soules and spirits, as we shall plainly shew in the next Book. 'Tis not our present task to declare what the first sin of *Eve* was, it was something else far different from eating Apples, 'twas such a thing as must of necessity according to the Rules of Nature corrupt her, her husband, and all her posterity.

4 The restitution of man, and his being united to the God-head, by the person of Jesus Christ, who took part both of God and man, must not be forgotten, for thereby is man brought into an Estate far above the Angels. God hath made the Angels ministring spirits to the Saints, and there is no man will deny but the Master is above the Servant; hold fast this as an Article of Faith, and this will beget hope, yea, such a hope as will ne-

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ver make thee ashamed: Such a hope as will arme thee with patience in all thy operations, according to that Scripture, 1 *Thess.* 1. 3. *And patience of hope in the Lord Jesus Christ.*

And let this suffice for this Chapter.

CHAP.

CHAP. II.

What Points in Divinity must be Practiced by such as intend the attainment of

Aurum Potabile.

1 THe heart must be unwedded from this present world, from the things of the earth whatsoever they be, the beauty, glory, pomp, profit, pleasure, and honour of this world, from whatsoever tends not to, and ends not in the great first

being of all things; The Scripture seems to speak so much, *Rom.* 12. 2. *Be not conformed to this world, but be transformed in the renewing of your mind that you may prove what is that good that acceptable and perfect will of God.* Were we writing Divinity, we could easily give a paraphrase upon the Text. This we conceive to be the reason why Philosophers of old shun the very baits of, and intisements to riches: One of which, if Histories be true, having a large sum of money given him, gave it all away, receiving onely so much to be paid him again weekly as would buy him food and rayment. Another took his money and threw it in the Sea, saying, *Be gone you filthy riches, for unlesse you perish, I should:* And *Diogenes* preferred his Tub before *Alexanders* Court.

Let us not be mistaken herein, we doe not say Riches are a sin; we know a competent estate is necessary, but we know as well that riches when they exceed a competency are a snare, yea,

yea, perhaps the greatest snare in the world; for as far as the Heavens are above the Earth, so far is the knowledge of *Aurum* from a covetous man. Though our Treatise be not concerning Divinity, yet give us leave to give you a few admonitions concerning this particular: We know not but that in your reading of them the Lord may speak to your hearts.

1 Doe not account Riches the greatest things, neither let them take up the best and choicest of thy thoughts. When *Solomon* was put to his choice what he would desire, he desired Knowledge, and not Riches, God gave it him, and Riches to boot, and he is the same God still.

2 There is a mighty uncertainty in Riches, but there is none at all in Knowledge. Look upon this Nation at this present, and you may see the truth of it through a paire of spectacles glassed with an inch board.

3 It's the fooliſheſt thing in the world for a man to ſpend the ſtrength of an immortall ſpirit in gathering earth together, it transformes a man into a Hogge, as the Poets ſay, *Cerce* did *Ulyſſes* his Companions.

One of us heard lately of a Lady that had a vaſt Eſtate that was ſo beſotted with folly, that ſhe would get up into the Coach-box, and drive the Horſes, and the Coach-man rode in the Coach: This was a madneſs you will ſay, yet is the madneſſe as far greater, and ſurpaſſeth it as much as eternall life doth this, for a man whom God hath united unto himſelf to make himſelf a ſlave to the world.

4 Thou beſtowes that upon the world which is ten thouſand times more worth then the whole world is; if thy endeavours which thou ſpendeſt upon the world had been rightly imployed, they would have carried thee through the Heavens, yea, above the Heavens, and taught thee

thee what the Trinity in Unity, and Unity in Trinity is, thou mighteſt have reached even to Eternity it ſelf, and the great firſt being of all things.

5 Did you never heare that God ſent Jeſus Chriſt to dye for man, and unite him to the God-head, then certainly man was made for ſomething elſe then to mind the earth, and eat, and drink, and grow rich, this might have been purchaſed for him at a cheaper rate by odds.

That Riches is ſufficient for any man that will carry him but through this world with comfort; a man that goes a journey, carries no more with him then is ſufficient for his journey. A godly Miniſter, who in his life-time Preached near *London*, brings a pretty Simile to this purpoſe, *If you ſhould ſee a man*, ſaith he, *that is going a journey, carry a great bundle of ſtaves upon his ſhoulder, and if you ſhould aske him why he did ſo, he ſhould tell you, he did not know but he might have need enough*

of them before he came to his journeyes end, for he could not walke without a staffe, when one staffe would serve his turne very well, would it not seem ridiculous in your eyes? A little will serve your turn to carry you to Heaven, all the rest is superfluous and burdensome, and when you dye you must lay it downe, and leave it, you know not to whom, nor, as *Solomon* saith, *whether they will be wise men, or fooles.* 'Tis a common Proverb, *Nature is content with little,* 'tis Appetite which is like the daughter of the Horseleach, and doth nothing else but cry *Give, Give.*

7. God hath promised to take care for those that trust in him. *Cast your care upon him, and he will ease you of the burden, he cloatheth the Lillies, and feeds the Sparrowes: Are not two Sparrowes sold for a farthing, yet not one of them falleth to the ground without your father. If God take care for Sparrowes, one of which is worth but halfe a farthing, will he not much more take care of the Saints?*

We

We shall conclude this first practicall admonition with that Scripture, and desire you often to meditate upon it, *Col.* 3. 1, 2. *If yee be risen with Christ, seeke those things which are above, where Christ sitteeh on the right hand of God: Set your affections on things above, and not on things on earth.*

2 Labour to have Communion with the God of Heaven. 'Tis easier done to have communion with the God of Heaven, then it is to speak with the Committee, for it will cost no bribes.

Plutarch reports, that *Anaxagoras* a Philosopher, who was a despiser of riches, being demanded wherefore he lived, he said, *He was borne to contemplate the Heavens, and saw such a beauty in heavenly knowledge, which he thought sufficient for the whole man.* We can easily describe to you what a Philosopher ought to be that intends these studies, He ought to be guided by heavenly Principles in all his wayes,

to

to love and fear God above all: God is all in all to them, and all their ſtudy is to know the wonderfull works of God in the Book of the Scripture, and Book of the Creatures, to admire at his glory and excellency, and to doe good to their Neighbours for Gods ſake. Theſe be the Principles that move them to work, and not to grow great and rich in this world. In ſhort, they are guided by heavenly and not by earthly Principles, and this is the cauſe that

1 They have fellowſhip with the God of heaven.

2 God communicates his ſecrets to them.

Give us leave to enlarge our ſelves a little upon this, and but a little.

1 This brings much joy to a man, indeed it is the joyfulleſt life in the world, we know it by experience; they that have their converſations in heaven

heaven, know they are riſen from the earth with Chriſt.

2 All the changes and chances in this world move them not; they can be as comfortable and as joyfull in the loſſe of all, as in the enjoyment of it. The reproaches and ſcandalls of the men of this world, which are but the Embrions of the idle braines of time, are great comforts to them, they eſteem of them as badges of their Chriſtianity, becauſe they are ſo uſed as Chriſt and his Apoſtles were at his birth.

3 The joyes of Heaven are alway preſent before their eyes, ſo that they fear not death.

It was a moſt excellent ſpeech of a Philoſopher, and a great one in his time, *Believe me*, ſaith he, *if I were not a man of that ranke and condition as I am, nothing would be more pleaſant to me then a ſolitary life, or with* Diogenes *to lye hid under a Tub, for I ſee all things to*

be

be but vanity, and that deceit and covetouſneſſe are altogether in uſe, where all things are to be bought and ſold, and that vice doth excell virtue; I ſee the better things of the life to come, before mine eyes, and rejoyce in theſe. And now I wonder not, as before I did, why Philoſophers have not cared to have their dayes ſhortned, becauſe every Philoſopher hath a life to come ſo clearly ſet before his eyes, as thy face is in a glaſſe. And ſo give us leave to conclude this ſecond point, with this ſacred and Divine ſpeech of a noble Lord now deceaſed, whoſe name we are forbidden in his writings to manifeſt.

3 There remaines but one more, and that is this, Labour to be contented in your preſent conditions. Diſcontent makes a good condition bad, content makes a bad condition good. Doe not onely ſeem to be contented, but be ſo really; be not ſo by conſtraint, but willingly; and give us leave to tell you

1 There

1 There is an emptineſſe in the Creature, yea, ſuch an emptineſſe as is uncapable to ſatisfie the better part of man, neither is it any way ſuitable to it. The ſpirit of man is Ætheriall, and the ſoule of man Celeſtiall, and this world Elementary, therefore that part of this world which ſatisfies a man, muſt firſt be brought by Philoſophicall Art to a Celeſtiall, and then to an Etheriall conſtitution, before it can ſatisfie the better part of man.

I have read of one covetous Prince who imployed all his ſubjects in digging up Gold Mines, inſomuch that he left not ſufficient to till the earth; on a time when he went to dinner, his wife furniſhed his table all with gold, the poor man being hungry calls for victuals, his wife told him ſhe had no other Victualls but gold, and withall, if he did not ſuffer his ſubjects to till the earth, he muſt in a very ſhort time either eat gold or ſtarve. Alſo a godly Miniſter, now dead, upon the ſame occaſion,

occasion, brings this Simely, Suppose a man is hungry, and to satisfie his craving stomach, should gape with his mouth to take in aire, and think he is not satisfied because he hath not aire enough, when indeed the reason is because it is not surable to his stomach; and yet as sutable as the things of this world are to the soul or spirit of man.

2 This content must of necessity make things worse, but it is impossible it should make them one jot better. If a Master of a Ship when he is at Sea in a storm, should walk up and down in a discontented mood, fretting, and fuming, and scratching his head, and not give order to regulate the Ship, were not his danger much greater? And so truly it is with discontented people, they make the matter worse, but cannot make it better.

3 The whole world is governed by vicis-

vicissitude and change of times; there is a winter as well as a summer; a night as well as a day in the Creation, why therefore should not we expect adversity, as well as prosperity?

'Twas an excellent speech of a Philosopher; saith he, *If thou wouldest subject all things to thy selfe, first subject thy selfe to reason.* And *Theodotius* who once had been a King, and afterwards dispossessed of his Kingdome, and living in a mean estate, one askt him what he had gotten by all his Philosophy which he had gotten, seeing he could not keep his Kingdome by it, *I have gotten this*, saith he, *I can live as contentedly without my Kingdome, as with it.*

4 Take but a little notice what a base thing discontent is, how dishonourable it is to a man, much more to a Saint.

Plutarch

Plutarch mentions a certain people, who to manifeſt their diſdaine they bore to ſuch as were dejected in ſpirit, for outward loſſes, they forced them to goe in a certaine time in womens Apparrell, in token of diſdaine, becauſe they have ſo unman'd themſelves to be diſcontented.

5 Diſcontent makes a man more like an Antick, then like a man: Look but upon a diſcontented ſoul the next time you ſee him, and you ſhall ſee what a behaviour, what an unſeemly carriage, inſomuch that they are burdenſome to our beſt friends.

6 And laſtly, It is a great hinderance to the enjoyment of Gods mercies, of which we account this we treat of, none of the leaſt. You will not give your Children any thing whilſt they cry, neither will God you.

It

It was an excellent ſpeech of a Miniſter now living, *The Spirit of God*, ſaith he, *never reſteth upon an angry, or a diſcontented ſoule.*

And thus much for this

Second Book.

O THE

THE
Conclusion.

YOU have, Courteous Reader, heard a Diſcourſe of the three Worlds, and foure Elements, and that to no other end then to let you know, You muſt be ſeen in them before you undertake ſo ſublime a buſineſſe in hand: To let you know that particulars

lars are included under the univerſalls.

That in and to the Proceſſe of the *Aur: Potabile* is required a ſerious contemplative and active ſpirit.

And to let you know, though not ſo much what is, yet what is not to be uſed, but ſhunned and avoided.

In the proceſſe of which, truly we wiſh you Happy Arrivall too.

And to let you know, That it's a Univerſall Worke that's begun when ever you begin it, and a worke whoſe attainment lyes in the way to a higher ſcrutiny, and further proceedings.

It is not every precipitating

cori-

corisive thing that will doe it; not every thing that reduces the Philosophers living gold to a soluble substance: Not a destructive fire, but such a fire as *Pontanus* describes, though in our Judgements his Description of the fire is the most Enigmatically described of any Philosopher that writes. Such a radicall Humidity and Menstrum must be had whereof Gold had its Originall: I mean in respect of Tincture, not of [illegible]is, which received but of Tincture which were given by Natures Administrator.

Bnt here some may object, and say,

That *You tell us no more then what Ancient Philosophers have*

have long agoe wrote, so that wee are no neerer then wee were.

To which we Answer, That though at the first sight we doe not, therefore for a helpe to that, we use not so many Riddles and Ænigma's in the whole, as many others have done.

Besides, let us tell you, that he whoever it is, that once attaines the right Processe, can write no otherwise then others have done before him, unlesse it may be in some one word or two; for which cause Philosophers sayings are diligently and seriously to be enquired into, and in that word or two a diligent mind may attaine the whole processe.

Wee

Wee confesse it's an old saying, That better is the good the more common it is.

To which we Answer, That if this Jewell fall iuto such hands, by that means of community as may and will doe hurt, but cannot doe good, the Question is already answered.

For the greatest blessings ever turne the greatest curses, if not well and warily used.

To conclude, We have not much to say, but onely to crave every mans gentle acceptance of what we have said, and more especially what we shall now say, We exhort every one that hath a Philosophicall faith (and no other man) to read the writings of Philosophers, and measure them

The Conclusion.

them all according to Natures universall and generall course of Creation, Preservation, Destruction, and Restitution of things Naturall; and not to trust one word of their sayings unlesse he can find some fundamentall Maxime of Nature to second it. Let him have a pure contemplative mind, and trust in the Eternall Essence of all things, and take this one thing along, and that's worth all that hath been yet said, That unlesse the Art be revealed him by a friend, he shall not attaine it by that manner of Knowledge and Reason with which he first began the study.

But this is not to dehort any man from its study, but to him that

that truly understands it's the greatest of all Comforts and Encouragements; for while by his contemplation and earnest study he finds himselfe to be below, and unable, and unworthy of what he seekes: Behold the Angel of this Treasury of God Eternall reveales it.

Gentle Reader,

This is but a Theory, but know well that it must be gained before the Praxis, which will shortly be discovered, with many other things needfull and usefull to the wise, to the foolish a snare; yea, such things as may reduce all labour to an end: This is no Prophecy.

FINIS.

Mr. CULPEPER'S GHOST,

Giving Seasonable

ADVICE to the LOVERS

OF HIS

WRITINGS.

LONDON:

Printed for *Peter Cole*, and are to be sold at his Shop, at the sign of the Printing-Press in Corn-hil, neer the Royal Exchange. 1656.

THE PRINTER TO THE READER.

Courteous Reader,

THough *that* Ingenious *and* Active, Charitable *Soul or* Ghoſt *of* Dr. Culpeper, *hath left this* World; *yet* Care *of his* Friends, *and ſuch as have been, or are his* Schollers, (*for being* dead, *he* Teacheth *in the never-dying Monuments of his* Learning, Wit, Induſtry, *and* Humanity; *I mean his* Writings) *hath not left his* Soul, *as appears by this following Diſcourſe. Whether*

ther any person brought it from the Elysian Fields *(where it seems by this Relation, his* Ghost *at present is) or whether he delivered all this in an* Apparition; *or whether* Spirits *can write, and so he wrote it to some Friend of his that will not be known, for fear he should be counted a* Conjurer, *and one that had familiarity with* Spirits? *I will not determine. Perhaps his* good Angel *might receive it from him, and discover it to the* Good Angel *of his* Wife, *or* Dr. Harrington, *and the one or other of them, receiving it from their Tutelary* Angel, *might privately communicate the same to some Friends for fear of the ill Speeches of* People. *However, being it hath been my good hap to get a Copy (though it may be, not so perfect as were to be wished, for the Connexion seems in some places faulty, and somtimes the Ghost speaks as to one, and other whiles as to many; somtimes as to a Messenger that should carry word to his Friends, and somtimes as if himself*

himself were present, speaking to them) I could not be so forgetful of my old Friend, and unfaithful to thee, whom I take to be his Friend; as to let it sleep in Oblivion, and miss of the good, that *Charitable Soul intended thee by it. Such a Comportance would not at all have become that Man, who is, and professeth himself to be*

Thy Real Friend
to his Power,

Peter Cole.

The Names of Mr. Culpepers *eight ſeveral Books of Phyſick, that thou art adviſed in this Diſcourſe to buy.*

1 The *Practice of Phyſick*, containing ſeventeen ſeveral Books. Wherein is plainly ſet forth, The *Nature, Cauſe, Differences*, and Several Sorts of *Signs*; Together with the *Cure* of all Diſeaſes in the Body of Man. Being chiefly a Tranſlation of the *The works* of that Learned and Renowned Doctor, *Lazarus Riverius*, Now living; Councellor and Phyſitian to the preſent King of *France*. Above fifteen thouſand of the ſaid Books in Latin have been Sold in a very few Yeers, having been eight times printed, though al the former Impreſſions wanted the *Nature, Cauſes, Signs*, and *Differences* of the Diſeaſes, and had only the Medicines for the *Cure* of them; as plainly appears by the Authors Epiſtle.

2 The *Anatomy of the Body of Man*, Wherein is exactly deſcribed, the ſeveral parts of the Body of Man, illuſtrated with very many larger Braſs Plates than ever was in Engliſh before.

3 A Tranſlation of the *New Diſpenſatory*, made by the Colledg of Phyſitians of *London*. Whereunto is added, The *Key to* Galen's *Method of Phyſick*

4 The *Engliſh Phyſitian Enlarged*; being an *Aſtrologo-Phyſical* Diſcourſe of the vulgar Herbs of this Nation; wherein is ſhewed how to cure a mans ſelf of moſt Diſeaſes incident to Mans Body, with ſuch things as grow in *England*, and for three pence charge. Alſo in the ſame Book is ſhewed, The time of gathering al Herbs, both Vulgarly & Aſtrologically. 2 The way of drying, and keeping them and their Juyces. 3 The way of making & keeping al manner of uſeful Compounds, made of thoſe Herbs.

5 A *Directory for Midwives*, or a *Guide for Women*. Newly enlarged by the Author in every ſheet, and Illuſtrated with divers new Plates.

6 *Galen's* Art of *Phyſick*, with a large Comment.

7 A *New Method* both of ſtudying and practiſing Phyſick.

8 A Treatiſe of the *Rickets*, being a Diſeaſe common to Children; wherein is ſhewed, 1 The Eſſence, 2 The Cauſes, 3 The Signs, 4 The Remedies of the Diſeaſe.

Mr CULPEPER'S GHOST,

Giving Seaſonable ADVICE to the LOVERS OF HIS WRITINGS.

I Do moſt ſeriouſly and heartily Adviſe all my loving *Friends*, that accept kindly of my Labors and Endeavors, and delight in the *Studies* of *Phyſick* in their *Mother* Tongue, that they would *make Hay while the Sun ſhines*, viz. Whiles the Liberties of a *free Common-wealth* laſt among them.

For let them assure themselves, That (if e
ver *God*, for their *Unthankfulness*, and *Unwo*
thy Walking under his *Mercies*) shall cast agai
the *Tyrannical Yoak* of *King-ship* upon th
Neck of the *English Nation*, they will be de
prived of all those *blessed Opportunities* the
now enjoy, to improve their Understan
dings in this *Art*. For *King-ship*, (like th
Devil cast out) will returning, bring SEVE
DEVILS worse than it self, and the *Bon*
dage of the Nation will be worse than ever
and ten-fold more *Ægyptian*. And as th
Tyranny of *King-ship* hath alwaies been, an
ever will be, attended with a *Luxurious* an
debauched Court; so will the *Debaucheries* b
encreased *seven fold* by the Instigation o
those *seven* other *Devils*. And then (*Friend*
the prime *Factors* of *Physick*, of the *Monopol*
zing upstart London Colledg, will be called t
secret *Court-Ministries*, and to be of the *C*
binet Council of some *Court-Nimrods*, sick o
such Diseases that punish, as well by th
shame, as *pain* which attends them. The
will the *Factors* of *Physick* so employed, dar
without much *blushing* to beseech their *D*
bauched and *Frenchified* Lordships, to becom
earnest Solicitors to the *Kings most Excell*
Majestie; that for the *Profit* of his Majesti
Realms, undone by *Knowledg*, and to s
crea

crease the *Gain* of the *Colledg Factors*, that
hey may be able to attend the *Court*, when
alled, in a *splendid Equipage*; and as a re-
muneration of their *Fidelity* and secrecy in
heir *Court Services*; That all *Books* of *Physick*
n the *English* Tongue, may by expres and
peedy Order of his most excellent Maje-
y, be burnt by the Hand of the *Hang-man*
t the usual places of such *Martyrdoms*, but
specially at the Royal Exchange, over a-
ainst *Pestilent Peters* own Shop; and that al
ersons be enjoyned from City and Coun-
y to bring in all their *Physick Books* to the
olledg at *Amen-Corner*; and that all *Chyrur-*
eons, *Countrie Practitioners*, *Apothecaries*, *Gen-*
emen, and *Ladies*, may be strictly enjoyned
nder a severe Penalty to be expressed, to
lot out of their *Remembrance* all the Know-
dg of *Physick* gained from such Books,
nd never to think thereof, so much as in a
ream; and that all sick Persons may be
njoyned from all Parts of the Nation, and
om aboord the Ships of the *Common-*
ealth, to repair in Person, or by their A-
ents, with their Waters, to the *Colledg of*
ondon for Physick, just as they do to *West-*
inster for Law (for if his Majesty please,
ey may do one as well as the other) and
at it may be a *Star Chamber* Case, for any

man to print and publish such Books, or to read and inform themselves thereby.

Now their *Lordships* must be Judges in the *Star-Chamber*, and they will be zealous in this Cause so neerly concerning their private Friends, the *Colledg Factors*, who had lately healed them from those *Brandmarks* made with a BURNING-HOT-MISTRIS which they received by Sentence given against their *Lordships* in the Court of *Star Chamber* in Heaven; not upon their *Cheeks*, *Foreheads*, or *Ears*, where their Lordships were wont to brand men, but upon their PRIAPEIAN UTENSILES, for the sweet Sin of *Lechery*, the Fruit of their *Tyrannical Pride* and *Luxurie*. Think (*Friends*) how the poor Printers, and Publishers of *Physick Books* in the *English Tongue*, wil be Sentenced by their *Frenchified Lordships*, assure your selves the Censures of *Laton*, *Prin*, *Bastwick*, and *Burton*, were but Fleabitings to the Penalties that shal be decreed by that *High Court*, against such heinous offenders against the *Crown* and *Dignity* of the *Colledg*. A word to the wise is sufficient. Buy these * *Books* while you can get them, study them wel, and keep them warily when you have them, and by this means you wil cause more to be published in this kind, and likewise by great dispersion of *Copies* far & wide transmit this knowledg to al your posterity, *Maugre* the *Beards* of al future *Tyrants*, and their *Factors* of *Physick*. And I would have my Country-men to be very thankful to *Almighty God* for the present *Liberty* of the *Nation*, and to pray continually for their *Sober*, *Honest*, and *Generous Governors*, that are not to oblige any *Man* or *Fraternity* of men, by *unrighteous* and *wicked Acts*, which highly disoblige the *Commonwealth*. And (Freinds) if any of the *Colledg* cry down the *Authors* by me Published, and I hear some are so impudent as to disparage *Riverius* (which is al one, as if a *Civilian* should through dirt in the Face of *Justinian*) Laugh at them and Pity them (for it is the last Game they have to play) but beleeve them not; know rather assuredly, that in the Books by me composed or translated, the principal of which is the renowned *Riverius* (since my unbodying, compleatly published) there are the best *Rules* of *Physick* in a *Galenical* way that are, or ever wil be extant, for we know what those *Principles* can produce. And as for *Chymistry*, of which I had a mighty high opinion in my Life

* The Names of the Books I advise you to buy, thou mayest find after the end of the Epistle to this Discourse.

time: I must confess, though I stil acknowledg the Art to be very ingenious and useful, to search into the Misteries of Nature, and the best key of *Natural Philosophy*, & that by help thereof some very useful Medicaments are daily made, as my *Aurum Potabile*, of which I left a Treatise; yet I do now much doubt whether a General supply of Medicaments for al Cases obvious in Practice, can by *Chymistrie* be afforded better than the often-approved and by experience confirmed *Galenical* and *Hyppocratical* Remedies. The occasion that made me first incline to this opinion, was thus. I met here in the *Elysian Fields* accidentally with *Factor Wright junior*, who first lived with *Doctor Flud* in *Fan-church street*, being a Youth and gave out his Physick (as his *House-Apothecary*) who told me that his Mr. *Flud*, though a *Trismegistian-Platonick-Rosy-crucian Doctor*, gave his Patients the same kind of *Galenical Medicaments*, which other Physitians in the Town ordinarily appointed, and when himself was sick, he had no Chymical *Elixars* or *Quintessential Extracts* to relie upon, but after he had caused himself to be let blood (an ordinary *Galenical* Remedy) he sent for *Doctor Gulstone*, & relied upon his advise for the Cure of his

disease, who was a *pure Galenist*. And I wel remember in one of his Folio Books treating of Preservation of Health, his only Physick he recommends, is a *Mastich pill*, with a drop of *Oyl of Time*, than which the Apothecaries Shop knows no more common Medicine. And therefore he being so great, and so sublime a *Doctor*, as to have written many Volums in Folio, full of *Mathematical*, *Mystagogical*, *Chymical-Rosicrucean Speculations*, which Books are highly esteemed by many beyond Seas, and by some at home: If all his Skill in *Chymistry* (of which the *Rosie Crucian Seraphical illuminated Fraternity*, are the chief Masters) or other Mysterious Arts, had furnished him with any more effectual Medicaments than the *Galenical*, such as are in the *London Dispensatory*, I cannot doubt but he would have used them, if not for Conscience sake, yet for to advance his Reputation, by the *quickness*, *safeness*, and *pleasantness* of the Cure, which is that the *Chymists* boast of. After the foresaid Relation of *Factor Wright Junior*, I happened to meet with *Old Dr. Flud*, walking very musefully, and communicating with the Ghosts of *Raimundus Lullius*, and *Van Helmont*; I took old Dr. *Flud* aside, and asked him if the Relation of his Servant

Robert Wright were true. Hereupon the old man ingenuously confessed the thing, and said there were no better Medicaments in the whol world than the Galenical; and so left me to return to his Company, they being (as I over heard) in a great Dispute about the *Weapon-Salve*, and plotting together about a rare Invention, *viz.* How to invent an *Universal Magnetick Medicine* for Feavers, which being put into the *Urine* of a *sick Patient*, the quantity of a few drops, should *Sympathetically* work the same Operation in the Cure of the Feaver, as the *Weapon-salve* being anointed upon the Weapon, does upon the wound. For Dr. *Flud* said, if the *Spirits* in the *Blood* sticking upon a Sword, when it is anointed, do by Sympathy fly unto the Body whence they came, and carry along with them the vertue of the Salve, as I have cleerly demonstrated in my Book against *Hoplocrisma-spongos*, or my *Squeezing of Parson* Fosters *Spunge*: why may not the vertues of a *Magnetick Medicament*, dropped into the Patients Urine, especially the Urine remaining warm, be carried into the inmost Bowels of the Body, especially the *Liver*, *Spleen*, *Kidneys*, and *Bladder*, by the Spirits of those parts which came away in the *Urine*, and when the *Urine*

Urine becomes cold, do retire into the Body whence they came, by a *Vertual Attraction* caused by the *Emanation* of the *invisible Atomes* that come from those parts in the sick Body, through the air into the chamber-pot or Urinal, to visit their fellow Spirits there imprisoned. Truly (replyed *Van Helmont*) this may very well be done; for the *Fermentative Odor* of the *Gas Aquæ* in conjunction with the *Blas Meteoron*, impregnated with the *Magnum Oportet*, which lies rivetted in the *Centre* of the *Magnetick Spirit*, dropped into the Urine, may in a moment, and like Lightening, penetrate the *sick Patient*, and meeting with the *Faber Archeus* (who is now so inraged, and blows his Bellows with such Bedlam fury; that al his shop is afire about his Ears) so charm and pacifie him, and pierce into the *Individual punctuality of his Central Essence*, so tickle him (as men are wont to tickle the Trouts, and other Fish, when they intend with their hands to throw them out of the Water) that he shall become as gentle as a Lamb, and recovering his wits, quench the fire he hath made, and put all in Tune again. This was the Discourse of these three *Chymical Grandees*, but they could not well agree; for *Raimundus Lullius*, and Dr. *Flud* varied from *Min Heere Van Helmont* (who said they

were not *Adepti*) so that they agreed to chuse Arbitrators; *Raimund* and *Robert* chose *Trismegistus*, and *John Baptist* chose *Paracelsus*: But what was the Conclusion of this Consult, I have not yet learned. And so farewel. Hola! Doest thou hear Friend, I will tell thee a Tale before thou go, which will confirm what I formerly said. Word is newly come to the *Elysian Fields*, that a Learned *Doctor* and *Factor of Physick*, independent upon the *Colledg* of *London*, was lately dealt with by a Pragmatick *Colledg Factor*, who would needs perswade him to come into the *Colledg*. But the said *Independent Factor*, said to the *Presbiterian*, or *Colledg Factor*, That he knew no reason why he should desire to be of the *Colledg*, but divers against it, as loss of his *Liberty* in many respects, and being subjected and made inferior to those that are his Inferiors in *standing* in the *University*, and perhaps in all other things save *Mountebankry*, &c. subjoyning, that to seek a thing out of *design of advancing a Mans self*, which will *really debase* him, is the greatest *Folly* in the world. To which the *Presbiterian*, or *Colledg Factor* answered, You had best for al that joyn your self to the *Colledg*, because YOU KNOW NOT WHAT TIMES ARE

ARE COMING: Intimating that he the said *Colledg Factor*, hath hopes that *Kingly Tyranny* shall be restored, and that the Illegal and Tyrannical *Usurpation* of the *Monopolizing Colledg* (who since the *Commonwealth* hath been established in opposition to *King-ship*, have drawn in their *Horns*) shall again flourish, and *play Rex*, as in daies of old, when they had the *Impudence* to afflict by *Imprisonment*, and other waies, men as *well Educated*, and as *Learned* as themselves (contrary to their Charter, which gives them no power derogating from, and disanulling the ancient Priviledg of *Oxford*, and *Cambridg*, and other Universities, which Authorize men to Practice in all Christendom) because they would not bow the Knee to *Haman* that sate in the Kings Gate, nor submit themselves and *the Dignity of the Universities* to the *Monopolizing Conventicle* at *Amen Corner*, so as to become their Subjects, and Vassels to their Usurped Prerogative. And since *that*, a *Reverend old Colledg Factor* who by *Practice* of *Physick &c.* hath scraped together a BARONS *Estate*, & may likely be a *Star-chamber Lord*, when the *Tyranny* is restored, told one that brought an English Physick Book to him to *Licence*, that he would neither *Approve* nor *Licence* it, but

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THE TIME WAS COMING, THAT A COURSE SHOULD BE TAKEN AGAINST AL SUCH BOOKS AS THOSE. Remember this story *Country men*, and pray for the Continuance of your *Liberties* and the *just Mannagers* of the same, for with the revival and reduction of *Kingly Tyranny*, by a necessary and Natural consequence, *Lords Tyranny*, *Bishops Tyranny*, *Star-chamber Tyranny*, *Courts of Honor* and of *Amen Corner &c.* wil revive and shew themselves as *Brisk* as *Body-Lice*. Farewel.

Hola! one word more. Good honest freind commend me heartily to the *Author* of that *Epigram* Printed with *Riverius*, at the end of his *Epistle*, and thank him for informing me what a *Doctor* of *Physick* is *indeed* and *intruth*, and what a *meer Factor* of Physick. I confess I never considered how that FACERE MEDICINAM is to practice *Physick*; and DOCTOR and QUI DOCET are *Convertible* terms of the same *Synonymal* import: and that a Man can be no more a *Doctor* without *Disciples* or *Scholars* then a *Father* without *Children*, a *Master* without *Servants*; or a *Prince* without *Subjects*. Whereas he that teaches any Art is a *Doctor* of that Art in spight of al that al the *Colledges* in the world shal be able so say or do to the daies

daies of *Eternity*, unless they can bereave men of their *understandings*, and change the *common Speech* of *Man-kind*. So that a Man may be a *Doctor* or *Teacher* of *Physick* and no *Factor* or Practiser; or a *Practiser*, or *Factor* (which is the true word) and no *Teacher* thereof; or he may be both a *Teacher and Factor*, as I was when *I* lived in the *Body*. And verily it is a most ridiculous thing, that he which intends onely to Practise the *Art* of *Healing*, should not think himself qualified thereunto until with much *Labor* and *expence* he has purchased the idle name of a *Teacher* of Physick: as if a *Barrister* or *Counceller* at Law, should not think himself fitly qualified to plead at the *Bar*, unless he should with great travil and expence at *Court* procure himself the *Empty name* of a *Judg*, or a *Doctor of the Laws of England*. I confess *I* am fully inlightened and convinced in this point, and if I were to live again in your world, I would write my self *Doctor of Physick* instead of *Nich. Culpeper*, Gent. For besides al the *Reason* in the world on my side (for I dare say *I* have been a greater *Teacher* of *Physick*, and have had incomparably more *Disciples* in that *Art*, than al the *Fellows* of *Amen Colledg* since old King Harry gave them their Charter (which in al probability dropt

out

out of his great *Codpiece*) not foreseeing what ill use they would make of it) *I* would justifie my self by the Testimony of *Doctor John Collins*, the *Kings Professor* of *Physick* in *Cambridg*, who in his Commendatory Epigram to *Mr. Ralph Winterton*, who Versified *Hippocrates* Aphorismes in *Greek Verses*, thus * speaks.

* At the end of *Hippocrates* Aphorisms in Greek and Latin Verse, printed at *Cambridg*.

Non *Toga*, *Pileolús* ve, nec *Oscula*, *Dactylius* ve
Verè *Doctorem*, néve *Cathedra* facit:
Doctoris quamvis hec sint *Insignia* facti.
His sine, *Doctorem* te facit ipse *Liber*.

Nor Gown, *nor* Cap, *nor* Kiss, *nor* Golden Ring
Nor Chair *a* Doctor *makes*, *nor no such thing*.
These may adorn, *but can no* Doctor *make*,
Without al which thou for thy Poems *sake*
A Doctor *art*.

And if *Ralph Winterton* who then had no other university degree then of a *Master* of *Arts* was by the Kings *professor* of Physick pronounced a *Doctor* of Physick, the said *Professor* acknowledging that his *Book* had made him so, which notwithstanding was no more than an ingenious turning of *Hippocrates*

pocrates Aphorisms into *Greek* verse, whereby the *sence* indeed of the Author was *illustrated* and made more intelligible: who shal deny me to have been a *Doctor* of *Physick*, that have not only *translated* but *composed* divers *Books* of my own, to *teach* the said *Art*. So that I could wish that *Peter Cole* would hereafter Print me NICH. CULPEPER DOCTOR OF PHYSICK and leave out GENT. For al the world must needs of themselves know that a *Doctor* of *Physick* is a *Gentleman* in the *Superlative* Degree.

So farwel. Commendations to my *Wife* and my noble freind *Factor Harrington*, whom *I* desire to be good unto my *Wife* and to supply my *Absence* as much as he possibly can. Commendations also to al freinds and honest *Doctors* and *Factors* of *Physick*, and Ingenious *Book-sellers*, saving him that abused me by Printing my Notes (partly collected in the Infancy of my studies, but many of them with an intent to refute the same, some of which refutations I did Print) under the name of *Culpepers last Legacie of rare Secrets &c.* whereby he makes me contradict my self in my own writings (To the hazard of the Lives of many of the good people of this Nation) which is the highest Injurie can be done to a Man. If he leave

not

not off such *tricks*, I would advise him to pul down the sign of the *Angel* and hang up the *Devil*, or the sign of his *Cloven foot*, instead thereof: that people may Guess by the sign what *Commodities* he deals in, and Know where to have them, without seeking any further about the Town. For when they see the *Father* of *Lies* and Impostures, or his MITRED *Foot* hang up, *they* may be sure that love *Lies* and *Sophisticated Forgeries* (as too many do) where to have their turn served. VALE.

MVSEVM
BRITAN
NICVM

FINIS